

THE GREAT
SACRIFICE
OF THE
NEW LAW.
Expounded by the Figures of
THE OLD.

Hac munda Oblatio est, quæ per varias Sacrificiorum Naturæ & Legis tempore similitudines, figurabatur; velut illorum omnium consummatio & perfectio. Concil. Trid. Sess. 21 c. 1.



Printed in the Year 1686.

Per missu S. peritorum.

Adam Urquhart

*Nec pigebit me, sicubi hæsito, quæ-
rere; nec pudebit, sicubi erro, discere.
Proinde quisquis hæc legit, ubi pari-
ter certus est, pergat mecum; ubi pa-
riter hæsitat, quærat mecum; ubi er-
rorem suum cognoscit, redeat ad me;
ubi meum, revocet me. St. Augusti-
lib. 1. de Trin. cap. 2, & 3,*

TO HIS EXCELLENCY

DOM FRANCISCO
DE MELLO,

AMBASSADOR

From the most Serene Prince of

PORTUGAL,

To His Majesty of Great BRITAIN,

A N D

LORD CHAMBERLAIN

To the

QUEEN, His Royal Consort, &c.

MY LORD,

BESIDES *the many indispensable Reasons I have to present this Exposition of the Mass to Your EXCELLENCY, the very Subject it self seems to oblige me to it. For the Mass being an Ambassy, as the word Missa (from whence it is derived)*

The Epistle Dedicatory.

vised) imports, may be rightly said to claim the Patronage of an Ambassador so illustrious for his Piety towards this August Mystery; which is indeed a Sacred Embassy from the Catholick Church, to GOD the Father, by the Ministry of her Priests; who, in the name of all Mankind, negotiate Affairs of highest importance; as are the tender of subjection, and vassallage of the Creature to his Creatour, & Sovereign Lord. His grateful Thanks for the daily and reiterated Benefits he receives from his Divine Hands. His submissive Supplications of Pardon for offences committed against his Divine Majesty. And finally, his humble Petitions for new Favours, and Blessings from his bounteous Liberality.

Hence appears the great Office of the Priest at the Altar, being there in quality of an Ambassador and Solicitor-general of all Mankind: Pro Christo legatione fungimur, said St. Paul for himself, and for all Priests.

These and the like Considerations,
have

The Epistle Dedicatory.

*have induced Your EXCELLENCY to adorn with so much care and cost, that Sacred Place where this Divine Mystery is daily Celebrated: For which reason, I wish that this Dedication may fly like the Prophet Zacharia's wing'd Roll, * Video volumen volans. to publish to the World Your transcendent Zeal, and how much You delight like David, to deck up the House of God with Your own Hands.*

But here Your EXCELLENCIE'S known Aversion from hearing what may savour of Your own Praise, checks the forwardness of my Pen, not giving me leave, in speaking of Mysteries, to reveal those of Your solide and discreet Piety; but, forcing me to an unwilling silence, permits me only to subscribe my self,

YOUR EXCELLENCIE'S

Most Humble and Devoted
Servant,



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THE illustrious Saint of this last Age, Bishop *Sales*, had good Reason to call the Holy Sacrifice of the *Maß*, The Center of Christian Religion, the Heart of Devotion, and the Soul of Piety ; *Introd. lib. 2. cap. 14.* since that at *Maß*, it is not the *Church* alone that adores God, as she doth in Her other Offices ; but it is *Christ* himself (who being God) offers to his Father, the most perfect Homage that can be pay'd him.

The concern of Christianity, in this Great Mystery, hath stirr'd up divers Persons of Learning, and Piety, to illustrate it with their Writings. The Learned have much laboured to inform the curious, touching the Antiquity and Variety of each part of the *Maß*.
But

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• But these discourses, though learnedly instructive, seem not directly to aim at the improving of our Piety at this Great Sacrifice. Others have gratify'd the People with several Methods for hearing *Mass*: But as I humbly conceive, they are grounded rather upon Mystical Expositions relating to the Life and Passion of *Christ*, than upon the literal grounds of a true and perfect Sacrifice, which the *Mass* essentially is.

Those I have seen, seem rather to explain the accidental Ceremonies, than the Sacrifice it self. For instance, they are very exact to inform us, when, and who ordained Water to be mingled with Wine? What is signified by this Water? Why the Priest blesses the Water, and not the Wine? And why he does not bless it at *Masses* for the Dead? Finally, why he puts so little Water into it? But seldome or never thoroughly inform us of the main design intended herein by the *Church*, who notwith-

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standing terms it a Great Mystery;
Per hujus aquæ & vini mysterium

Supposing then *Transubstantiation* as an Article of our Faith, which any may see satisfactorily prov'd in our Antient and Modern Authors, I here endeavour to expound the most essential parts of the *Mass*, by proofs deduced chiefly out of the Sacred Books of *Exodus*, and *Leviticus*; making use of the Figures and Sacrifices of the Old Law, to explain and prove the Sacrifice of the New; they evidencing the *Mass* to be a compleat and perfect Sacrifice, without tedious controversy, or sharp contest. So did *Christ* himself expound to *Nicodemus* the Sacrifice of the *Cross*, by the figure of the *Brazen Serpent* long before erected in the Desert, *John* 3. 14.

I hope no *Catholick* will take exceptions, if after four *English* translations of the *Mass* by *Catholicks*, I set forth a fifth, of one entire *Mass*, for a greater light to this annexed Exposition, which would be considerably

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bly disadvantaged by the absence of the Text it self. And so many previous examples, will, I am confident, with the Prudent, prove a iufficient Apology. *Idolatry* indeed had good cause to keep its *Arcana* unknown to the People, as an artifice to cover its shame from derision. But Religion, in due circumstances, justly glories in publishing her Mysteries, when a faithful Translation unveils them with splendor.

'Tis true, the Church for the preserving uniformity, hath retained in her Publick Liturgies the *Latine* Tongue, as the most universally understood by all Nations. But since the same Church hath strictly encharged all pastors to expound to the People the Mysteries of this Divine Sacrifice: *Ne oves Christi pereant... mandat sancta synodus... ut frequenter sanctissimi hujus Sacrificii mysterium aliquod declarent, diebus præsertim Dominicis; Concil. Trid. Sess. 22, cap. 8.* And that she recommends this afresh,

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in her admirable Catechism: *Hoc igitur Mystrium Parochi diligenter exponant, ut cum fideles ad rem divinam convenerint, attente, & religiose sacra in quibus intersunt, meditari discant; Catech. Trid. p. 2. de Euch. n. 69.*

And moreover, since the calamity of times hinder generally with us, a publick and pastoral Exposition, I presume those that want it, will accept (with the same charity as it is offer'd) this little Book, which will prove easie to the meanest capacity, if their necessity can so far prevail with their spiritual Directours, as sometimes to exemplifie upon a Table, the Sacerdotal Actions which correspond to the respective parts of this Exposition of the *Mass*.

Farther, it may prove useful in several respects, not only to Lay-Catholicks, and in some sort to Priests; but even to *Protestants*.

First, advantaging Lay-Catholicks, who have not the knowledge of the *Latine Tongue*, in the best way of hear-

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hearing *Mass*, by accompanying the Priest all along; instead of saying their *Beads* or other Devotions: For tho' these are excellent in their kind, yet are they not very seasonable during the Sacrifice of the *Mass*.

Next, to teach them to serve at *Mass*, the Answers of the *Clerk* being pointed out to them by the letter *R*, or *Resp.* As for Priests, it is portable in the pocket; and for want of a better, may be made use of, it containing entirely *The Votive Mass of the Blessed Trinity*, purposely chosen, as the fittest to be said upon several occasions.

Lastly, to undeceive sincere and misinformed *Protestants*, who represent to themselves this *Mystery of Holiness*, as a *Mystery of abomination*; or at the best, but as a *Sermon in Latine*, and consequently insignificant.

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Note,

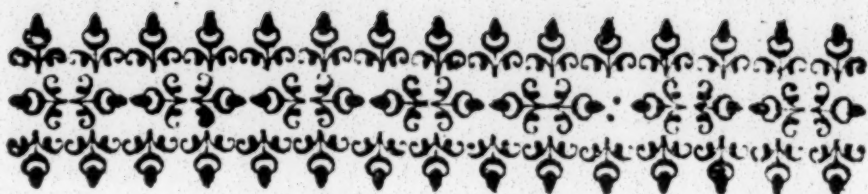
That the *Introit*, *Collect*, *Epistle*,
Gradual, *Offertory*, &c. are here pur-
posely Printed with three Stars ***,
to signifie that they varie almost every
day throughout the whole Year; and
consequently are here brought in, for
an example only.

O R-

ORDO MISSÆ,

THE

HOLY MASS.



ORDO MISSÆ.

*Sacerdos ad gradum Altaris,
dicit :*

IN Nomine Patris , & Filii , & Spiritus Sancti , *Amen.*

Ant. Introibo ad Altare Dei.

Populus respondet.

Ad Deum qui lætificat juventutem
meam.

Psalmus 42.

S. **J**Udicame Deus & discerne causam meam de gente non sancta : ab homine iniquo & doloso erue me.

Resp. Quia tu es Deus fortitudo mea,
quare me repulisti ? & quare tristis incedo dum affligit me inimicus ?

S. Emit-



T H E

HOLY MASS.

IN the Name of the Father , and
of the Son , and of the Holy Ghost.
Amen.

Ant. *I will present my self at the
Altar of God.*

The People Answer.

*I will approach to God, who rejoyc-
eth my Youth*

Psalm 42.

P. **J**udge me , my God , and sepa-
rate my Cause from that of
the wicked : Deliver me from
the Man that is wicked and full of
deceit.

R *Why doest thou reject me , O
my God, since that thou art my strength;
and why must I pass my Life in sad-
ness whilst an Enemy afflicts me?*

P. Send

S. Emitte lucem tuam & veritatem tuam: ipsa me deduxerunt & adduxerunt in Montem Sanctum Tuum & in Tabernacula Tua.

Resp. Et introibo ad Altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus, Deus meus: quare tristis es anima mea, & quare conturbas me?

Resp. Spera in Deo, quoniam adhuc Confitebor illi: Salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritu Sancto.

Resp. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. Amen.

In Missis pro Defunctis, & a Dominica Passionis, usque ad Dominicam Resurrectionis, dicto, In nomine Patris, Sacerdos hic incipit:

P. **I**N troibo ab Altare Dei.

R. Ad

The Holy Mass.

5

P. Send me thy Light and thy Truth;
they will lead me to thy holy Mountain
and in thy Tabernacle.

R. And I will present my self to the
Altar of God: I will approach to
God who rejoyceth my youth.

P. My God, my God, I will sing
thy praises upon the Harp: why then
art thou sad my Soul, and why dost
thou trouble me?

R. Hope in God; for I will praise
him alwayes; because he is my God,
whom I look upon as the only hopes of
my Salvation.

P. Glory be to the Father, and to
the Son and to the Holy Ghost.

R. As it was from the begining,
so be it now and alwayes, and in
all ages, Amen.

In Masses for the Dead, and in those
from Passion Sunday till Easter,
the Priest having said, *In nomine*
Patris, &c. begins here:

P. **I** will present my self at the Altar
of God.

R. I

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit Cœlum & Terram.

Sacerdos dicit :

P. Confiteor Deo omnipotenti, &c.

Resp. Misereatur vestri omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

Res. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo; beato Joanni Baptista, Sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi, Pater: quia peccavi nimis cogitatione, verbo & opere: Mea culpa, mea culpa, mea maxima culpa: Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te, Pater, orare pro me ad Dominum Deum nostrum.

P. Mi-

The Holy Mass.

7

R. *I will approach to God who re-
joyceth my Youth.*

P. *May our help be in the Name of our
Lord.*

R. *Whomade Heaven and Earth.*

The Priest says:

P. *I confess to Almighty God, &c.*

R. *Almighty God be merciful to thee,
forgive thee thy Sins; and bring thee
to everlasting Life.*

P. Amen.

R. *I confess to Almighty God, to
the Blessed Virgin Mary, to the
blessed Michael the Archangel, to the
blessed John Baptist, to the Holy Apo-
stles Peter and Paul, to all the Saints,
and to you Father, that I have sinned in
thought, word, and deed: through
my fault, through my fault, through
my most griveous fault. Therefore I do be-
seech the blessed Virgin Mary, the blessed
Michael the Archangel, the blessed
John Baptist, the Holy Apostles Peter
and Paul, and all the Saints, and
you Father, to pray for me to our Lord
God.*

P. Al-

P. Misereatur vestri omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam. ax
br

Resp. Amen.

P. Indulgentiam, absolutionem, & remissionem peccatorum vestrorum, tribuat vobis omnipotens & misericors Dominus. *Resp. Amen.* gr
R

P. Deus tu conversus vivificabis nos. to

Resp. Et Plebs tua lætabitur in te.

P. Ostende nobis Domine misericordiam tuam.

Resp. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

P. Dominus vobiscum.

Resp. Et cum Spiritu tuo.

*Sacerdos ascendens ad Altare,
dicit:*

Aufer à nobis quæsumus, Domine, iniquitates nostras: ut ad Sancta Sanctorum, puris mereamur mentibus introire, per Christum Dominum nostrum.
Amen.

Quum

The Holy Mass.

9

P. *Almighty God be merciful to you,
and having forgiven you your Sins,
bring you to Life everlasting.*

R. Amen.

P. *Almighty and most merciful Lord,
grant you Pardon, Absolution, and
Remission of your Sins.*

R. Amen.

P. *Lord, if thou vouchsafe to turn
towards us, thou wilt revive us.*

R. *And thy People will rejoyce in thee.*

P. *Lord shew us thy Mercy.*

R. *And give us thy Salvation.*

P. *Lord, hear my Prayer.*

R. *And let my Voice come unto thee.*

P. *Our Lord be with you.*

R. *And with thy spirit.*

While the Priest is going up to the
Altar, he sayes,

*Take away from us our Iniquities,
we beseech thee, O Lord, that we
may enter into thy Sanctuary with a
clean Heart: Through Christ our
Lord. Amen.*

When

*Quum Sacerdos ad Altare ascenderit
inclinatus dicit:*

Oramus te Domine, per merita
Sanctorum tuorum quorum Reliquiæ
hic sunt, & omnium Sanctorum, ut
indulgere digneris omnia peccata mea.
Amen.

MISSA

The Holy Mass.

II

When the Priest is come up to the Altar, bowing down, he sayes,

We beseech thee, O Lord, by the Merits of thy Saints, whose Relicks are here, and of all the Saints, to forgive me my Sins. Amen.

THE

MISSA DE S.S. TRINITATE. R

Introitus.

*** **B**enedicta sit Sancta Trinitas,
atque indivisa unitas: confite-
bimur ei, quia fecit nobiscum misericor-
diam suam, Psal 8. Domine Dominus
noster, quam admirable est nomen
tuum in universa Terra. V. Gloria
Patri, & Filio, & Spiritui Sancto. Sicut
erat in principio, & nunc, & semper, &
in sæcula sæculorum. *Amen.*

P. *Kyrie eleyson.*

R. *Kyrie eleyson.*

P. *Kyrie eleyson.*

R. *Christe eleyson.*

P. *Christe eleyson.*

R. *Christe eleyson.*

P. *Kyrie eleyson.*

R. *Kyrie eleyson.*

P. *Kyrie eleyson.*

THE MASS OF THE B. TRINITY.

The Introit.

*** **B**lessed be the Holy Trinity, and
the individed Unity of God.
We will glorifie him, because he hath
dealt mercifully with us. Psal 8. O
God, our Sovereign Lord, how won-
derful is thy Name over the whole
Earth V. Glory be to the Father,
and to the Son, and to the Holy Ghost,
now and for ever. Amen.

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

R. Christ have mercy upon us.

P. Christ have mercy upon us.

R. Christ have mercy upon us.

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

B

Next

Sequitur *Gloria in Excelsis*, quod non dicitur in Missis Defunctorum, nec in Quadragesima, nec in Festis, nec in Votivis, nec Vigiliis, nisi sit Angelorum, & *B. Mariæ* in Sabbatho.

GLoria in excelsis Deo, & in Terra pax hominibus bonæ voluntatis, laudamus te, benedicimus te, adoramus te, glorificamus te. gratias agimus tibi propter magnam Gloriam tuam; Domine Deus Rex Cœlestis. Deus Pater omnipotens. Domine fili Unigenite *Jesu Christe*. Domine Deus Agnus Dei, filius Patris, qui tollis peccata Mundi, miserere nobis: qui tollis peccata Mundi, suscipe deprecationem nostram: qui sedes ad dextram Patris miserere nobis, quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus *Jesu Christe*, cum Sancto Spiritu, In Gloria Dei Patris. *Amen.*

Sacerdos

Next follows the *Gloria in Excelsis*, which is not said in Masses for the Dead, nor in Lent, except on Holy Dayes, nor at Votive Masses, nor Vigils, unless it be that of Angels, and that of our Blessed Lady on Saturdayes.

GLory to God in the highest Heaven, Peace on Earth to Men of good will. We praise thee. We bleſſ thee. We adore thee. We glorifie thee. We give thee thanks in reference to thy infinite Glory. O Lord God, King of Heaven. O God Father Almighty. O Lord only Son of God Jesus Christ. O Lord God, Lamb of God, Son of the Father, who blottest out the Sins of the World, have mercy on us. O thou who takeſt away the Sins of the World, receive our Prayers. O thou who ſitteſt at the right hand of thy Father, have mercy on us. For thou, O Jesus, the only Holy, the only Lord, the only moſt High, art altogether with the Holy Ghost, in the Glory of God the Father. Amen.

*Sacerdos vertens se ad Populum,
dicit:*

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Oratio seu Collecta.

*** **O**Mnipotens sempiterne Deus, qui dedisti famulis tuis in Confessione veræ Fidei, æternæ Trinitatis gloriam agnoscere, & in potentia Majestatis adorare unitatem: quæsumus ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum, &c.

*Lectio Epistolæ beati Pauli Apostoli,
ad Corinthios, Cap. 13.*

*** **F**Ratres. Gaudete, perfecti estote, exhortamini, idem sapite, pacem habere, & Deus pacis & dilectionis erit vobiscum. Gratia Domini

The Priest turning towards the People, sayes :

P. *Our Lord be with you.*

R. *And with thy Spirit.*

The Prayer or Collect.

*** **E**ternal and Almighty God, who by the light of Faith hast made known to thy servants the Glory of the Eternal Trinity, to adore therein the Unity of thy Sovereign Nature; grant, we beseech thee, that by the stedfastness of the same Faith we may be alwayes fortified against all adversities, through Christ our Lord. Amen.

The Lesson out of the Epistle of Paul the Blessed Apostle, to the Corinthians, chap. 13.

*** **B**rethren, be chearful, be perfect, be comforted, be all of the same mind, live in peace. And the God of peace and of love will be
B 3 with

Domini nostri *Jesu Christi*, & charitas Dei & communicatio Sancti Spiritus sit cum omnibus vobis, Amen.

Graduale. *** Benedictus es Domine, qui intueris abyssos, & sedes super Cherubim.

V. Benedictus es Domine in Firmamento Cœli, & laudabilis in sæcula. *Alleluja, Alleluja.*

V. Benedictus es Domine Deus Patrum nostrorum, & laudabilis in sæcula. *Alleluja.*

Oratio ante Evangelium

Munda cor meum & labia mea, omnipotens Deus, qui labia *Isaiæ* Prophetæ calculo mundasti ignito; Ita me tua grata miseratione dignare mundare, ut Sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. *Amen.*

Jube Domine benedicere.

Dominus sit in corde meo & in labiis meis, ut digne & competenter annuntiem Evangelium suum. *Amen.*

p. . Do-

with you. May the grace of our Lord Jesus Christ, the charity of God, and the communication of the Holy Ghost be with you all. Amen.

The Gradual. *** Blessed be thou, O Lord, who sittest above the Cherubim, from whence thou lookest into the bottomless depths.

V. Lord thou art blessed in the Firmament of Heaven, and thou art worthy of praise for ever. Alleluja, Alleluja.

V. O Lord the God of our Fathers, thou art blessed and worthy of praise in all ages. Alleluja.

The Prayer before the Gospel.

Cleanse my heart and lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal: Vouchsafe through thy gracious mercy so to purifie me, that I may worthily announce thy Holy Gospel: Through our Lord Jesus Christ, Amen. Bless me, O Lord.

Our Lord be in my heart and in my lips, that I may worthily and competently publish his Gospel. Amen.

P. Dominus vobiscum.

R. Et Spiritu tuo. <

Sequentia Sancti Evangelii, secundum Joannem, Cap. 15.

*** **I**n illo tempore, dixit Discipulis suis cum venerit Paracletus quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit: ille testimonium perhibebit de me. Et vos testimonium perhibebitis; quia ab initio mecum estis. Hæc locutus sum vobis, ut non scandalizemini, Absque Synagogis facient vos: Sed venit hora, ut omnis qui interficit vos, arbitretur obsequium se præstare Deo. Et hæc facient vobis, quia non noverunt Patrem, neque me. Sed hæc locutus sum vobis: ut cum venerit hora, eorum reminiscamini, quia ego dixi vobis.

R, Laus tibi Christe,

Tunc

The Holy Mass.

21

P. Our Lord be with you.

R. And with thy Spirit.

The following part of the Gospel, according to St. John, Chap. 15.

*** **I**N those dayes Christ said to his Disciples: When the Comforter, whom I will send to you from the Father, shall come, being the Spirit of Truth who proceeds from the Father; he will give testimony of me, and your selves shall be witnesses thereof, because you have been with me from the beginning. I have told you these things, that you be not scandalized when they come. They will banish you out of their Meetings. But the time is come in which he that shall cause your Death, will believe he performs a very acceptable service to God. And thus they will abuse you, because they know not my Father, nor me. This then I tell you, that when the time shall come, you may remember what I foretold you.

R. Praise be to thee, O Lord.

B 5

Then

*Tunc Sacerdos submissa voce
dicit :*

Per Evangelica dicta deleantur nostra delicta. *Amen.*

Tunc dicitur Credo, quando dicendum est :

Credo in unum Deum Patrem omnipotentem, Factorem Cœli & Terræ, visibilem omnium & invisibilem. Et in unum Dominum *Jesum Christum* Filium Dei unigenitum. Et ex Patre natum ante omnia secula. Deum de Deo, Lumen de Lumine. Deum verum de Deo vero. Genitum non factum: consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de Cœlis. Et incarnatus est de Spiritu Sancto, ex *Maria Virgine*. **ET HOMO FACTUS EST:** Crucifixus etiam pro nobis, sub *Pontio Pilato* passus & sepultus est, & resurrexit tertia die secundum
Scrip-

Then the Priest sayes in a low Voicē:

May our Sins be blotted out by the word of the Gospel. Amen.

Next is said the Creed, when it ought to be said:

I Believe in one God the Father Almighty, maker of Heaven & Earth, and of things Visible and Invisible.

And in one Lord Jesus Christ, the only Begotten Son of God, and Born of the Father before all ages. God of God, Light of Light, true God of the true God: Begotten, not made, consubstantial to the Father, by whom all things were made.

Who descended from Heaven, for us men, and for our Salvation: and taking flesh of the Virgin Mary, by the operation of the Holy Ghost, BECAME MAN. He also was Crucified for us under Pontius Pilate, Suffered and was buried, and rose again the third day, according to the Scriptures.

Who

Scripturas, & ascendit in Cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria Judicare vivos & mortuos : cujus Regni non erit finis. Et in Spiritum Sanctum, Dominum & vivificantem, qui ex Patre Filioque procedit. Qui cum Patre & Filio simul adoratur, & conglorificatur, qui loquutus est per Prophetas ; Et unam Sanctam Catholicam & Apostolicam Ecclesiam : Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, & vitam venturi sæculi. *Amen.*

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Oremus.

*** *Offertorium.* **B**enedictus sit, Deus Pater : unigenitusque Dei Filius, Sanctus quoque Spiritus : quia fecit nobiscum misericordiam suam.

Ho-

The Holy Mass.

25

Who ascended into Heaven, and sits at the right hand of the Father.

Who will come again in Glory, to judge the Living & the Dead, of whose Kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who is adored and glorified jointly with the Father and the Son, who spake by the Prophets.

I believe one Holy, Catholick, and Apostolick Church. I confess one Baptism for the Remission of Sins. I expect the Resurrection of the Dead, and life in the World to come. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

Let us Pray.

*** The Offertory. **B**lessed be God the Father, and the only Son of God, as also the Holy Ghost, one only God, who hath dealt mercifully with us.

The

Hostiam offerens, dicit.

Suscipe Sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis, & offensionibus & negligentis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi & illis proficiat ad Salutem in vitam æternam. *Amen.*

Aquam miscendam in Calice benedicit, dicens:

Deus qui Humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti: Da nobis per hujus Aquæ, & Vini Mysterium, ejus Divinitatis esse Consortes, qui Humanitatis nostræ fieri dignatus est particeps, *Jesus Christus* Filius tuus Dominus noster: qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Amen.*

Ca-

The Priest offering up the Host, sayes,

R *Eceive, O Holy Father Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer thee my living and true God, for my innumerable sins, offences, and negligences: for all here present, and for all Faithful Christians living and dead, that it may avail me, and them to life everlasting. Amen.*

When the Priest puts the Wine and the Water into the Chalice.

O *God who as a wonderful effect of thy Power, hast created Humane Nature, and restored it by a greater miracle: Grant us by the mystery of this Wine and Water, to partake of his Divinity, who vouchsafed to take upon him our Humanity, namely Jesus Christ our Lord thy Son, who being GOD, liveth and reigneth with thee, in the unity of the Holy Ghost for ever and ever. Amen.* When

Calicem offert dicens,

Offerimus tibi Domine. Calicem salutaris, tuam deprecantes clementiam: ut in conspectu Divinæ Majestatis tuæ, pro nostra & totius Mundi salute cum odore suavitatis ascendat.
Amen.

Inclinatus, dicit.

In spiritu humilitatis, & in animo contrito suscipiamur à te Domine, sic fiat Sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

*Benedicens panem & Vinum,
dicit.*

Veni Sanctificator, omnipotens æterne Deus, & benedic hoc Sacrificium tuo sancto nomini præparatum.

When he Offers the Chalice in
the midst of the Altar.

WE offer unto thee, O Lord. this
Chalice of Salvation, beseeching
thy Clemency, that it may ascend be-
fore thy Divine Majesty as a sweet
Perfume for our Salvation, and for
that of the whole World. Amen.

The Priest bowing, sayes:

WE present our selves before thee
with an humble and contrite Spi-
rit. O Lord accept of us, and grant
that this Sacrifice may be made agree-
able this day unto thee, O Lord God.

In Blessing the Bread and the Wine,
he sayes:

Come thou Almighty and Eternal
God, the Sanctifier, and bless
this Sacrifice, prepared for the Glory
of thy Holy Name.

Whilst

Lavat manus, dicens.

Lavabo inter Innocentes manus meas, & circumdabo Altare tuum Domine.

Ut audiam vocem Laudis; Et enarrem universa mirabilia tua.

Domine dilexi decorum domus tuæ, & Locum habitationis Gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam. & cum viris Sanguinum vitam meam.

In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me & miserere mei,

Pes meus stetit in directo: in Ecclesiis benedicam te Domine.

Gloria Patri, & Filio, &c.

In Missis pro Defunctis, & tempore Passionis in Missis de tempore, o-mittitur Gloria Patri.

In-

Whilst he Washeth his Hands,
he sayes :

I Will wash my hands among the In-
nocent , and I will surround thy
Altar , O Lord.

That I may hear the voice of praise,
and declare thy marvellous Works.

Lord , I have loved the Beauty of
thy house , and the place of residence
of thy glory.

Destroy not my Soul with the impi-
ous , nor my Life with Men of Blood.

Whose hands are full of Iniquity,
and loaded with gifts.

As for me , I have entred in my
Innocency : Redeem me , and have
mercy on me.

My foot hath stood in the right way ,
in Churches I will bless thee , O Lord.

Glory be to the Father , &c.

Gloria Patri is not said in Masses for
the Dead, nor from Passion-Sunday,
till *Easter*.

The

*Inclinatus in medio Altaris,
dicit:*

Suscipe Sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, & ascensionis *Jesu Christi* Domini nostri, & in honore beatæ *Mariæ* semper Virginis, & beati *Joannis Baptiste*, & Sanctorum Apostolorum *Petri & Pauli*, & istorum, & omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem: & illi pro nobis intercedere dignentur in Cœlis, quorum memoriam agimus in terris. Per Dominum nostrum. *Amen.*

Versus ad populum, dicit;

Orate, fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

The Priest having washed his hands,
bowes down at the middle of the
Altar, and sayes:

R Eceive, O Holy Trinity, this O-
blation, which we make in me-
mory of the Passion, Resurrection and
Ascension of our Lord Jesus Christ.
And in honour of the ever blessed Vir-
gin Mary, of St. John Baptist, of the
holy Apostles Peter and Paul, and of
all the Saints, that it maybe availa-
ble to their honour, and to our Salva-
tion. And may they (whose Memo-
ry we celebrate on Earth) vouchsafe
to interceed for us in Heaven. Through
Christ our Lord. Amen.

Turning himself towards the People,
he sayes:

P Ray (Brethren) that my Sacri-
fice, which is also yours, may be
acceptable to God the Father Al-
mighty.

To

Cui populus respondet ;

SUscipiat Dominus hoc Sacrificium
de manibus tuis , ad laudem & glo-
riam nominis sui , ad utilitatem quo-
que nostram , totiusque Ecclesiæ suæ
sanctæ.

Secreta.

*** **S**ANCTIFICA , quæsumus Domine ***
Deus noster , per tui sancti
nominis invocationem , hujus oblatio-
nis Hostiam , & per eam nosmetipsos
tibi perfice munus æternum. Per Do-
minum nostrum Jesum Christum Fi-
lium tuum , qui tecum vivit & re-
gnat in unitate Spiritus Sancti Deus.

*Secreta Oratione finita , elata voce di-
cit , sequentia Per omnia , &c.*

P R Æ.

To whom the People Answer.

MAY the Lord receive from thy hands, this Sacrifice to the glory and honour of his Name, for our particular benefit, and for the benefit of the whole Church.

The Secret Prayer.

*** **L**ORD, who art our God, sanctifie, we beseech thee, by the Invocation of thy Name, the Host of this Oblation, and make us thereby a gift, worthy to be offered to thee for ever. Through Christ our Lord thy Son, who being God, liveth and reigneth with thee in the unity of the Holy Ghost.

This Prayer alwayes endeth with the ensuing words, *For ever, &c.* which the Priest sayes aloud.

T H E

PRÆFATIO COMMUNIS.

Per omnia sæcula sæculorum.
R. Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum & justum est.

Vere dignum & justum est, æquum
& salutare; nos tibi semper &
ubique gratias agere: Domine Sancte,
Pater omnipotens æterne Deus, Per
Christum Dominum nostrum. Per
quem Majestatem tuam laudant An-
geli, adorant Dominationes, tremunt
Potestates; Cœli cœlorumque Vir-
tutes, ac beata Seraphim. locia ex-
ultatione concelebrant. Cum quibus
&

THE COMMON

PREFACE.

F Or ever and ever.

R. Amen.

P. Our Lord be with you.

R. And with thy Spirit.

P. Lift up your hearts.

R. We have them lifted up to our Lord.

P. Let us give thanks to our Lord God,

R. It is meet and just.

IT is verily meet, and just, right,
and available to salvation, that we
alwayes and in all places give thanks
to thee, Lord, and holy Father, Al-
mighty and eternal God, through Christ
our Lord: by whom the Angels praise
thy Majesty, the Dominations adore
it, the powers tremble before it. The
Heavens and the Heavenly Vertues,
with the blessed Seraphims, joyntly glori-
fie thee with exultation: Together with

C

& nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt Cœli & Terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Prefatio de B. Trinitate.

*** **V**ere dignum & justum est, æquum & salutare nos tibi semper & ubique gratias agere: Domine, sancte Pater Omnipotens æternæ Deus. Qui cum Unigenito Filio tuo, & Spiritu sancto, unus es Deus unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, & in personis proprietatis, &

whom we beseech thee to admit also our praises, with humble submission saying:

Holy, Holy, Holy, Lord God of Sabbath. The Heavens and Earth are full of thy glory. Hosanna in the Highest. Blessed is he that comes in the Name of the Lord. Hosanna in the Highest.

The Preface of the Blessed Trinity.

*** **I**t is verily meet and just, right, and available to Salvation, that we alwayes, and in all places, give thanks to thee, O Lord and Holy Father, Almighty and Eternal God. Who together with thy only Son and the Holy Ghost, art one God, one Lord, not in the singularity of Persons, but in the Trinity of the same substance. For what we believe of thy Glory, as thou hast revealed it to us, the same do we believe of thy Son, and of the Holy Ghost, without difference or distinction. That in the acknowledgement of the true and Eternal Deity, both Propriety in

C 2

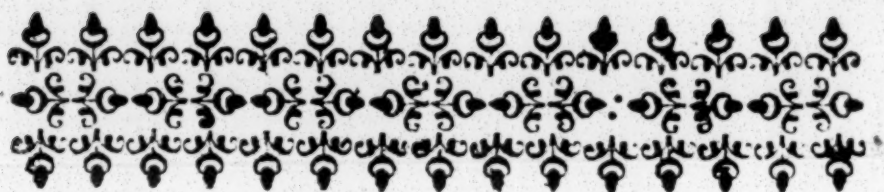
Persons

& in essentia unitas, & in **Majestate**
adoretur æqualitas. Quam laudant An-
geli, atque Archangeli, Cherubim
quoque ac Seraphim: qui non cessant
clamare quotidie, una voce dicentes,
Sanctus, Sanctus, Sanctus, &c.

state
An-
oim
cant
es,
Persons and unity in Essence, and equality in Glory be adored. Which is celebrated by the praises of the Angels and Archangels, as also of the Cherubims and Seraphims, who cease not to cry out daily with one voice, saying: Holy, Holy, Holy, &c.

C 3

The



CANON MISSÆ.

TE igitur , clementissime Pater ,
 per Jesum Christum Filium tuum
 Dominum nostrum supplices rogamus,
 ac petimus, uti accepta habeas, & bene-
 dicas, hæc ✝ dona, hæc ✝ munera ,
 hæc ✝ Sancta Sacrificia illibata, in
 primis, quæ tibi offerimus pro Ecclesia
 tua sancta Catholica, quam pacificare,
 custodire , adunare, & regere digneris
 toto orbe terrarum, una cum Famulo
 tuo Papa nostro N. & Antistite nostro
 N. necnon & Rege nostro N. & om-
 nibus Orthodoxis atq; Catholicæ &
 Apostolicæ fidei cultoribus.

Com-



THE
CANON
OF THE
MASS.

T Herefore, most merciful Father,
we humbly beseech thee, through
thy Son Jesus Christ our Lord, to ac-
cept and bless these ✙ Gifts, these
✙ Presents, these ✙ unspotted Sa-
crifices, which in the first place we of-
fer unto thee for thy Holy Catholick
Church, that thou wouldst be pleased
to grant Her peace, to preserve Her,
to unite Her, and to govern Her
througout the whole World; together
with thy Servant Pope N. our Bishop
N. and our King N. as also with all
Orthodox Believers, and observers of
the Catholick and Apostolical Faith.

Commemoratio pro Vivis.

Memento, Domine, famulorum la-
mularumque tuarum N. & N.

*Orat aliquantulum pro quibus orare
intendit.*

Et omnium circumstantium quorum
tibi fides cognita est & nota devotio,
pro quibus tibi offerimus, vel qui tibi
offerunt hoc Sacrificium laudis pro se,
suisque omnibus, pro Redemptione
animarum suarum, pro spe salutis, &
incolumitatis suæ, tibi que reddunt
vota sua Æterno Deo, vivo, & vero.

Communicantes, & memoriam vene-
rantes, in primis gloriosæ semper Virgi-
nis Mariæ Genitricis Dei, & Domini
nostri Jesu Christi, sed & beatorum
Apostolorum & Martyrum, Petri &
Pauli, Andreæ, Jacobi, Joannis,
Thomæ, Jacobi, Philippi, Bartho-
lomæi, Matthæi, Simonis & Thadæi,
Lini, Cleti, Clementis, Xisti, Cornelii,
Cy-

The Canon of the Mass. 45
A Commemoration for the living.

Be mindful , O Lord of all thy servants, Men and Women , N. and N.

Here are mentioned the Living, who
are Pray'd for in particular.

And of all those , especially that are here present , whose Faith and devotion is known unto thee, for whom we offer , or who offer up to thee this Sacrifice of praise for themselves , and and for all theirs , for the Redemption of their souls , for the hope of their Salvation , and pay their vows unto thee , the Eternal , Living and true God.

Being made partakers of the same Communion, and honouring the Memory especially of the ever glorious Virgin Mary Mother of our Lord God Jesus Christ; as also of thy blessed Apostles & Martyrs, Peter and Paul, Andrew, James, John Thomas, James, Philip, Bartholomew, Matthew, Simon, & Thade-

Cypriani, Laurentii, Chrysogoni, Jo-
annis, & Pauli, Cosmæ, & Damiani, &
omnium Sanctorum tuorum, quorum
meritis precibusq; concedas, ut in om-
nibus protectionis tuæ muniamur auxi-
lio. Per eundem Christum Dominum
nostrum *Amen.*

Tenens manus expansas super Oblata.
dicit :

Hanc igitur Oblationem servitutis
nostræ, sed & cunctæ familiæ
tuæ, quæsumus Domine, ut placatus
accipias: diesque nostros in pace
disponas, atque ab Æterna damnatione
nos eripi, & in Electorum tuorum
jubeas grege numerari. Per Christum
Dominum nostrum. *Amen.*

Quam Oblationem tu Deus in om-
nibus quæsumus, benedictam, ad-
scriptam, ratam, rationabilem, ac-
ceptabilemque facere digneris, ut nobis
Corpus, & Sanguis fiat dilectissimi Filii
tui Domini nostri Jesu Christi.

Qui

deus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysgonus, John and Paul, Cosmas and Damian, and of all thy Saints, by whose merits and prayers, grant that we may in all things be strengthened by the help of thy protection. I through the same Christ our Lord. Amen.

The Priest extending his hands over the Oblation, says:

WE therefore beseech thee, O Lord, graciously to accept this Oblation of our servitude, and of thy whole Family; to dispose our dayes in thy peace, to preserve us from eternal damnation, and to rank us in the number of thy Elect. I through Christ our Lord. Amen.

Which Oblation, we beseech thee, O God, to render in all things blessed, approved, effectual, reasonable, and acceptable, that it may be made for us the Body and Blood of thy most Beloved Son our Lord Jesus Christ.

Who

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in Cœlum, ad te Deum Patrem suum Omnipotentem, tibi gratias agens, benedixit fregit, deditque Discipulis suis, dicens: Accipite & manducate ex hoc omnes, **HOC EST ENIM CORPUS MEUM.**

*Genu flexus adorat, surgit, ostendit
Populo.*

Simili modo postquam cœnatum est, accipiens & hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque Discipulis suis, dicens: Accipite & bibite ex eo omnes, **HIC EST ENIM CALIX SANGUINIS MEI, Novi & Æterni Testamenti,** [Mysterium Fidei] qui pro vobis & pro multis effunderetur in remissionem peccatorum.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Genu-

The Canon of the Mass. 49

*Who the day before he suffer'd, took
Bread into his holy & venerable hands,
and having lifted up his Eyes towards
Heaven to thee, O God, his omnipo-
tent Father, giving thanks to thee,
he blessed it, and gave it to his Disci-
ples, saying, Take and Eat you all of
this, FOR THIS IS MY BODY.*

Here the Priest elevates the Sacred
Host.

*In like manner, after he had Supp'd,
taking this excellent Chalice into his
holy and venerable hands, giving thee
also thanks, he blessed it, and gave it
to his Disciples, saying, Take and drink
you all of this, FOR THIS IS THE
CHALICE OF MY BLOOD, of the
New and Everlasting Testament, (a
Mystery of Faith,) which shall be
shed for you, and for many, to the
remission of Sins.*

*As often as you do these things, you
shall do them in memory of me.*

Here

*Genu flexus adorat, surgit, ostendit
Populo,*

UNde & memores, Domine, nos servi tui, sed & plebs tua Sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon ab inferis Resurrectionis, sed & in Cœlos gloriosæ Ascensionis; offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitæ æternæ, & Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere sicuti accepta habere dignatus es munera pueri tui justî *Abel*, & Sacrificium Patriarchæ nostri *Abrahæ*, & quod tibi obtulit Summus Sacerdos tuus *Melchisedec*, Sanctum Sacrificium, Immaculatam Hostiam.

Supplices te rogamus, Omnipotens Deus; jube hæc præferri per manus sancti Angeli tui in sublime Altare tuum,

Here the Priest holds up the Chalice,

W Herefore, O Lord, we thy Ser-
vants and thy holy People, be-
ing mindful both of the blessed Passion of
the same Christ thy Son our Lord, and
of his Resurrection, as also of his Glo-
rious Ascension into Heaven, offer unto
thy most excellent Majesty, of thy Gifts
and Grants a pure Host, an holy Host,
an Immaculate Host, the holy Bread of
Eternal Life, and Chalice of Eternal
Salvation.

Upon which we beseech thee to look
with a propitious and serene counte-
nance, and to accept them as thou was
pleased graciously to accept the gifts of
thy Servant Abel the just, and the Sa-
crifice of our Patriarck Abraham, and
the holy Sacrifice and unspotted Host
which thy High Priest Melchisedeck
offered to thee.

We must humbly beseech thee, Al-
mighty God, command these things to be
carried by the hands of thy Holy Angels
unto

tuum, in conspectu Divinæ Majestatis tuæ, ut quotquot ex hac Altaris participatione, Sacrosanctum Filii tui Corpus & Sanguinem sumpserimus, omni benedictione cœlesti, & gratia repleamur. Per eundem Christum Dominum nostrum.

Commemoratio pro Defunctis.

MEmento etiam, Domine, famulorum famularumque tuarum N & N. qui nos præcesserunt cum signo fidei, & dormiunt in somno pacis.

Orat aliquantulum pro iis Defunctis, pro quibus orare intendit.

Ipsis Domine, & omnibus in Christo quiescentibus, locum refrigerii, Lucis & Pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. *Amen.*

Mans

The Canon of the Mass. 53

unto thy High Altare, in the presence
of thy Divine Majesty, that as many
of us as have by this participation of
the Altar, taken the most sacred
Body and Blood of thy Son, may be
replenished with all Heavenly Grace
and benediction. Through the same
Christ our Lord. Amen.

The Commemoration for the Dead.

BE mindful also, O Lord, of thy
servants, Men and Women N.
and N. who have gone before us with
the sign of Faith, and rest in the sleep
of peace.

Here are mentioned such Dead, as are
pray'd for in particular.

We beseech thee, O Lord, that thou
grant to them and to all that rest in
Christ, a place of refreshment light and
peace. Through the same Christ our
Lord. Amen.

The

Manu percutit sibi pectus.

N Obis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam & societatem donare digneris, cum tuis sanctis Apostolis & Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, & omnibus Sanctis tuis: intra quorum nos consortium non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, & præstas nobis. Per ipsum, & in ipso, & cum ipso, est tibi Deo Patri Omnipotenti in unitate Spiritus Sancti, omnis honor & gloria. Per omnia sæcula sæculorum.

Resp. Amen.

Ora.

The Priest knocking his breast, says:

ANd to us sinners thy servants,
hoping in the Multitude of thy
Mercies, vouchsafe to grant some part
and Society with thy Holy Apostles
and Martyrs, with John, Stephan,
Matthias, Barnaby, Ignatius, A-
lexander, Marcellinus, Peter, Fe-
licitas, Perpetua, Agatha, Lucia,
Agnes, Cecilia, Anastasia, and with
all thy Saints: into the Company of
whom we humbly beseech thee to admit
us, not upon the accompt of our merit,
but of thy forwardness to pardon us,
Through Christ our Lord.

By whom, O Lord, thou doest ever
effect all these Blessings, thou sanctifiest,
thou quicknest, thou blessest and bestow-
est upon us. By him, and with him,
and in him, to thee, O God the Father
Almighty, all honour and glory is due,
in the unity of the Holy Ghost For ever
and ever.

Resp. Amen.

Let

Oremus.

PRæceptis salutaribus moniti, & divina institutione formati, audemus dicere :

Pater noster, qui es in Cœlis, Sanctificetur nomen tuum : adveniat regnum tuum, fiat voluntas tua, sicut in cœlo, & in terra: Panem nostrum quotidianum da nobis hodie; & dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Resp. Sed libera nos à malo. *P.* Amen.

Libera nos quæsumus Domine, ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis *Petro & Paulo*, atque *Andræa*, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, & à peccato simus semper liberi, & ab omni perturbatione securi. Per eundem Dominum nostrum *Je-
sum*

Let us Pray.

BEing instructed by wholesome Precepts, and following the Form of the Divine Institution, we presume to say:

Our Father, who art in Heaven, Hallowed be thy Name, Thy Kingdom come, thy will be done on Earth, as it is in Heaven: Give us this day our daily Bread, and forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation.

R. But deliver us from Evil.

P. Amen.

Deliver us we beseech thee, O Lord, from all evils past, present, and to come: And by the Intercession of the Blessed and ever glorious Virgin Mary Mother of God, and of thy holy Apostles Peter and Paul, Andrew, and all the Saints: grant bountifully unto us peace in our days, that through the assistance of thy mercies, we may be alwayes free from Sin, and secures from all disturbance.

sum Christum Filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti, Deus: Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.
Resp. Et cum Spiritu tuo.

Particulum Hostiæ immittit in Calicem, dicens secreto:

HÆc commixtio & consecratio Corporis & Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam Æternam. *Amen.*

Inclinatus Sacramento, & ter pectus percutiens, dicit:

Agnus Dei qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

The Canon of the Mass. 59

bance. Through our same Lord Jesus Christ thy Son, who being God, liveth and reigneth with thee in the unity of the Holy Ghost, world without end.

R. Amen.

P. The Peace of our Lord be alwayes with you.

R. And with thy Spirit.

The Priest putting one part of the Sacred Host into the Chalice, sayes:

MAY this Commixtion and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Eternal Life Amen.

Then he says, knocking his breast thrice.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

In

In Missis pro defunctis non dicitur, Miserere nobis, sed ejus loco, Dona eis requiem; & in tertio additur, sempiternam.

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamq; secundum voluntatem tuam pacificare & coadunare digneris: Qui vivis & regnas Deus. Per omnia sæcula sæculorum. *Amen.*

In Missis Defunctorum non dicitur præcedens Oratio.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam Mundum vivificasti: libera me per hoc Sacro-sanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & universis malis; & fac me tuis semper inhærere mandatis, & à te nunquam separari permittas: Qui cum

In Masses for the Dead, insted of saying twice *Have mercy on us*, 'tis twice said, *Give them rest*; and insted of saying, *Grant us peace*, 'tis said, *Grant them everlasting rest*.

O Lord Jesus Christ, who saidst to thy Apostles, *I leave you my peace; I give thee my peace; look not on my sins, but on the Faith of thy Church; vouchsafe her such peace and union, as may be agreeable to thy will: Who livest and reignest, for ever and ever. Amen.*

The forementioned Prayer is omitted in Masses for the Dead.

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, hast by thy Death given Life to the world, through the co-operation of the Holy Ghost; deliver me by this thy most sacred Body and Blood, from all my Iniquities, and from all Evils. Make me alwayes obedient to thy Commandments, and never suffer

D

me

cum eodem Deo Patre & Spiritu Sancto
vivis & regnas Deus in sæcula sæculo-
rum. *Amen.*

P Erceptio Corporis tui, Domine
Jesu Christe, quod ego indignus
sumere præsumo, non mihi proveniat
in judicium & condemnationem, sed pro
tua pietate profit mihi ad tutamentum
mentis & corporis, & ad medelam
percipiendam: qui vivis & regnas cum
Deo Patre, in unitate Spiritus sancti
Deus, per omnia sæcula sæculorum.
Amen,

*Genu flexit, surgit, & Hostiam acci-
piens, dicit:*

P Anem Cœlestem accipiam, & no-
men Domini invocabo.

*Percutiens pectus, dicit ter devote &
humiliter.*

D Omine, non sum dignus; ut intres
sub tectum meum sed tantum dic
verbo & sanabitur anima mea,

Do-

me to be separated from thee: who together with the same Father, and the Holy Ghost, livest and reignest God, World without end. Amen,

Grant, O Lord Jesus Christ, that this participation of thy Body, which I unworthily presume to receive, may not turn to my Judgement and Condemnation; but may, through thy mercy, be available to the Cure and Safe-guard of my Soul and Body: who being God, livest and reignest with God the Father, in the Unity of the Holy Ghost, for ever and ever. Amen.

Taking in his Hands the Sacred Host,
he sayes:

I Will take this Heavenly Bread,
and will call upon the Name of the Lord.

He knocks his Breast, saying humbly
and devoutly.

Lord, I am not worthy that thou
should'st enter under my Roof;
say but the word, and my Soul shall
be cured.

D 2

Lord

Domine, non sum dignus; ut intras sub tectum meum, sed tantum dic verbo, & sanabitur anima mea.

Domine, non sum dignus; ut intras sub tectum meum, sed tantum dic verbo, & sanabitur anima mea.

*Sumit reverenter ambas partes
Hostiæ.*

COrpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Calicem accipiens, dicit :

Quid retribuam Domino pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, & nomen Domini invocabo.

Laudans invocabo Dominum, & ab inimicis meis salvus ero.

Sumit

The Canon of the Mass. 65

Lord, I am not worthy, that thou should'st enter under my Roof; say but the word, and my Soul shall be cured.

Lord, I am not worthy, that thou should'st enter under my Roof; say but the Word, and my Soul shall be cured.

Receiving the Body of CHRIST:

THe Body of our Lord JESUS CHRIST, preserve my Soul to everlasting Life. Amen.

Taking the Chalice, he sayes:

WHat return shall I make to our Lord, for all the Benefits he hath afforded me?

I will take the Chalice of Salvation, and will call upon the Name of our Lord.

I will call upon our Lord in praising him, and I shall be safe from my Enemies.

*Sumit totum Sanguinem cum particu-
la, & dicit:*

Sanguis Domini nostri Jesu Christi,
custodiat animam meam in vitam
æternam. Amen.

Sumens primam Ablutionem, dicit:

Quod ore sumpsimus, Domine,
pura mente capiamus, & de
munere temporali fiat nobis
remedium sempiternum.

*Sumens secundam Ablutionem,
dicit:*

Corpus tuum, Domine, quod
sumpsi, & sanguis quem potavi,
adhæreat visceribus meis; & præsta,
ut in me non remaneat scelerum ma-
cula, quem Pura & Sancta refecerunt
Sacramenta. Qui vivis & regnas in
sæcula sæculorum. Amen.

Digitos

Receiving the Blood of our Saviour,
he sayes:

THe Blood of our Lord Jesus Christ.
preserve my Soul to life Ever-
lasting. Amen.

Taking the first Ablution, or Wine in
the Chalice, he sayes:

GRant, O Lord, that what we
have taken with our Mouth,
we may receive with a pure Mind,
and that it may of a temporal Gift,
become to us an Everlasting Remedy.

Taking the second Ablution, he sayes:

MAY thy Body which I have re-
ceived, O Lord, and Blood
which I have drunk, cleave unto my
Bowels; and grant, that no stain of
Sin may remain in me; whom thy pure
and holy Sacraments have fed. Who
livest and reignest for ever and ever.
Amen.

He

*Digitos, Os, Calicem extergit, de-
inde prosequitur Missam.*

*** **B**enedicimus Deum cœli, &
coram omnibus viventibus
confitebimur ei: quia fecit nobiscum
misericordiam suam.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Postcommunio.

*** **P**roficiat nobis ad salutem cor-
poris & animæ, Domine Deus
noster, hujus Sacramenti susceptio: &
sempternæ Trinitatis, ejusdemque in-
dividuæ Unitatis confessio. Per Do-
minum nostrum Jesum Christum. R.
Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Ite, Missa est.

seu.

Benedicamus Domino.

} R. Deo gratias.

Cele-

The Holy Mass.

69

He wipes his Mouth, his Fingers, and the Chalice; and then continues the Mass.

The Communion

*** **W**E bless the God of Heaven, and will acknowledge him in the presence of the whole World, because he hath shewn to us his mercy.

P. Our Lord be with you.

R. And with thy Spirit.

The Post-Communion.

*** **O** Lord our God, grant, that the Reception of this holy Sacrament, and the confession of the sempiternal Trinity, and the indivisible Vnity of the same, may avail us to the Salvation of Body and Soul. Through Christ our Lord.

R. Amen

P. Our Lord be with you.

R. And with thy Spirit.

P. Depart, Mass is done,

or,

Bless we our Lord.

} R. Thanks
be to God.

If

Celebrans dicit pro Missæ qualitate, vel *Ite Missa est, vel Benedicamus Domino. In Missis Defunctorum dicit, Requiescant in pace. R. Amen.*

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut Sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihiq̃ue, & omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Versus ad populum, dicit:

Benedicat vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus. R. Amen.

In

If *Gloria in excelsis* hath not been said, instead of *Ite Missa est*, is said, *Benedicamus Domino*, Bless we our Lord. and in Masses for the Dead, *Requiescant in pace*, May they rest in peace: To which is answered, *Amen*.

O Holy Trinity, may the Obedience of my Servitude be pleasing to thee; and grant, the Sacrifice, which I, though unworthy, have offered in the Sight of thy Majesty, may be acceptable unto thee: And that by thy Mercy, it may be propitiatory to my self, and to all those for whom I have offered it. Through Christ our Lord, *Amen*.

The Priest turning himself towards the People, sayes

THE Almighty God, Father, Son, and Holy Ghost, bless you.
R. *Amen*.

In

*In Missis Defunctorum non datur
Benedictio.*

Domine
P. Dominus vobiscum.

R. Et cum Spiritu tuo.

Sequentia sancti Evangelii, secundum
Joannem.

R. Gloria tibi Domine.

IN principio erat Verbum, & Verbum erat apud Deum: & Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factum est nihil, quod factum est, in ipso vita erat, & vita erat lux hominum: & lux in tenebris lucet, & tenebræ eam non comprehenderunt. Fuit homo missus a Deo, qui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine: ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem

In Masses for the Dead, the Benediction is not given.

P. *Our Lord be with you.*

R. *And with thy Spirit.*

P. *The begining of the Holy Gospel,
according to St. John.*

R. *Glory be to our Lord.*

IN the begining was the Word, and the Word was with God, and the Word was God. The same was in the begining with God. All things were made by him, and without him was made nothing, that was made; in him was life, and the life was the light of Men. And the light shined in darkness, and darkness did not comprehend it. There was a Man sent from God, whose Name was John. He came for a Witness, to give Testimony of the light, that by him all might believe. He was not the light, but to give Testimony of the light. He was the true light, that enlightens every

omnem hominem venientem in hunc Mundum. In Mundo erat, & Mundus per ipsum factus est, & Mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his, qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri; sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST;** & habitavit in nobis; & vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ & veritatis. R. Deo gratias.

Signans Librum & se, legit Evangelium secundum Joannem, vel aliud Evangelium secundum Rubricas. Cum dicit, Et Verbum caro factum est, genu fl. Et it.

FINIS

Man that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him, he gave them Power to be made the Sons of God; those who believe in his Name, who are born not of Blood, nor of the Will of the Flesh, nor of the Will of Man; but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his Glory, as the Glory of the only begotten of the Father, full of Grace and Verity.

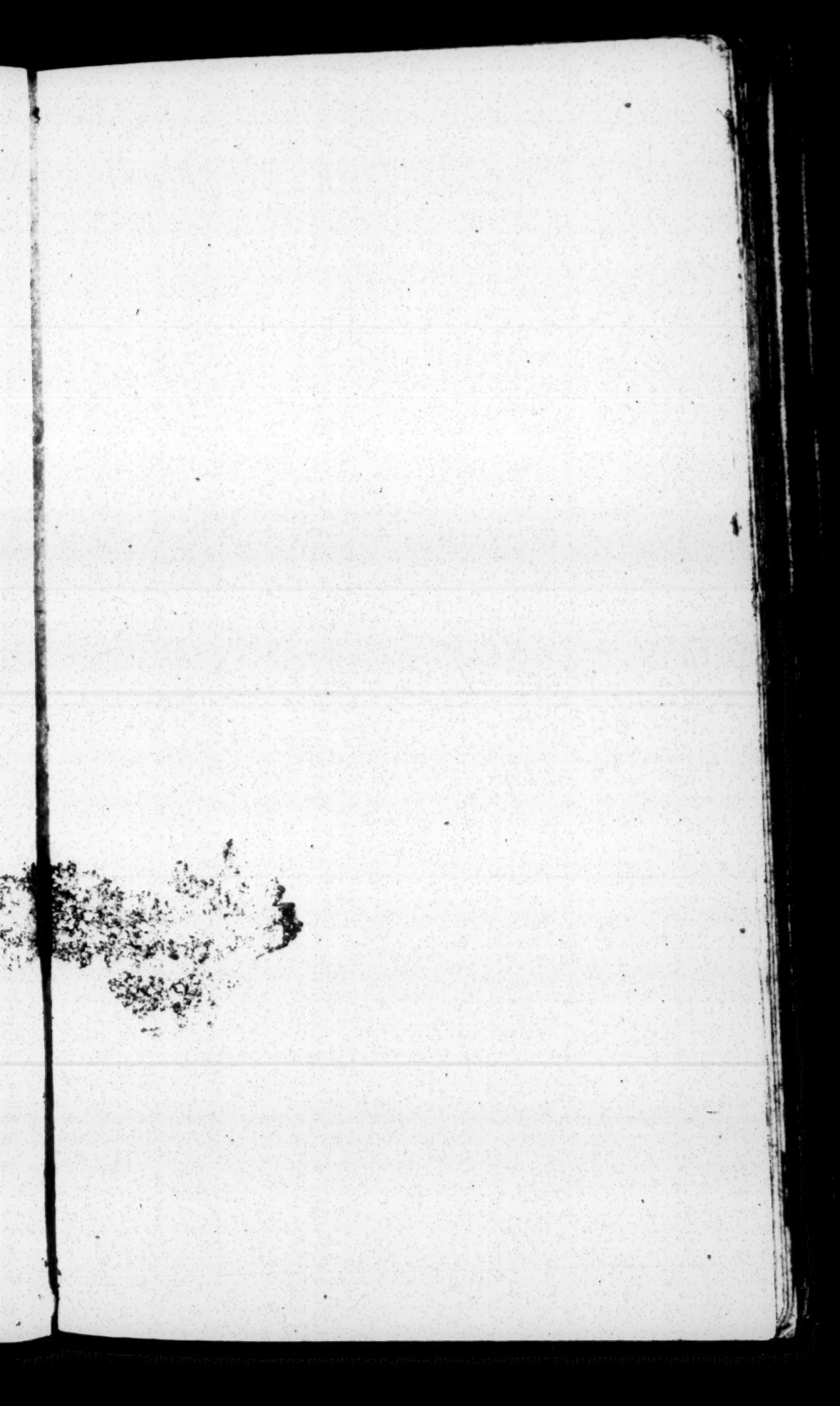
R. Thanks be God.

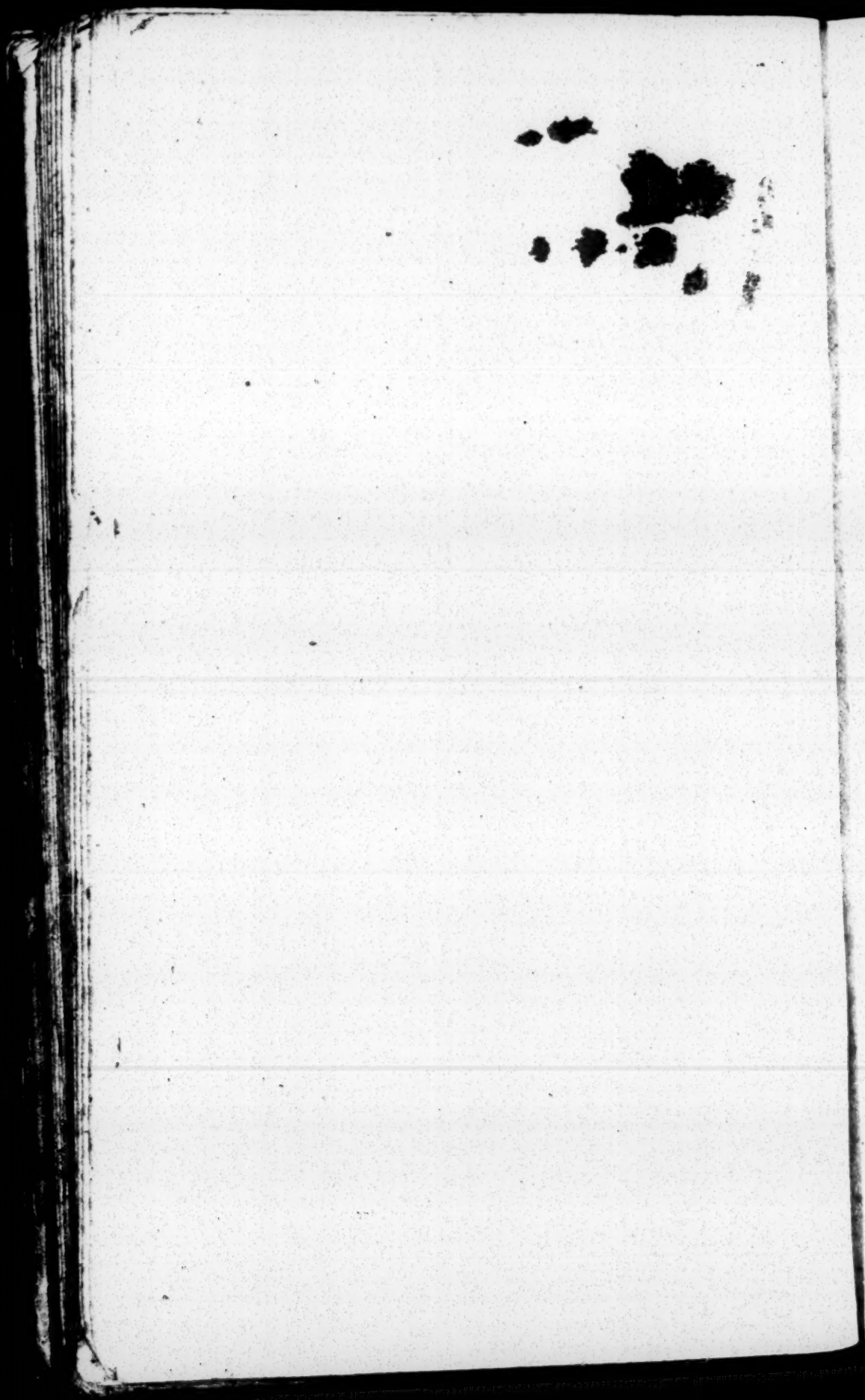
St. John's Gospel is alwayes said at the End of Mass, unless it be when a double Feast is said, that falls upon a Sunday; or on a Week day, that hath a proper Gospel.

T H E E N D.

This Book
belongs to Mr. James
Strenhart of Rhythe
Sept 25 + 26

Handwritten text, likely a signature or name, written in cursive script. The text is faint and appears to be "John Smith" or similar, though the ink is very light and the script is highly stylized.







De la

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(I)



THE HOLY
SACRIFICE
OF THE
M A S S
Expounded in
GENERAL.

C H A P. I.

*The words Sacrifice and Mass
Explained.*



Every one knows, that true
Religion is a Religious Wor-
ship pay'd to the Sovereign
Being, which is God: So likewise
all the World is assured, That this
A a Wor-

Worship consists chiefly in Sacrifice, as the Sovereign Homage due only to God. Therefore it is our main concern to understand aright these two Words, *Sacrifice*, and *Mass*. For, as *Epictetus* sayes, *The beginning of knowledge, is to frame a right notion of the Words*, Ap. *Arian*, l. 2. c. 17.

The word *Sacrifice* hath a large signification; and generally speaking, signifies all the Duties of Man towards God, as *St. Augustin* tells us; *Sacrificium est omne opus quod agitur, ut sancta societate inhaereamus Deo*: Lib. 10. de Civ. Dei, c. 6.

And these Duties relate either to the Soul, to the Body, or to our Fortune: *David*, for Example, calls an Act of Contrition a Sacrifice: *Sacrificium Deo spiritus contribulatus*, *Psal.* 50. 19. The Duties of the Body, even the very lifting up of our Hands towards Heaven, he terms a Sacrifice: *Elevatio manuum mearum sacrificium vespertinum*, *Psal.* 140. 2. Alms, as a part of Man's Estate and For-

Fortune, is a Sacrifice in St. *Austin's* judgement : *Sacrificium Christianum, est eleemosyna in pauperem.* Lib 50. Homiliarum. Homil 29. c. 1.

But all these are improperly said to be Sacrifices ; and we may say with *Isaac*, *Where is the Victim?* Gen. 22, 7 For to *Sacrifice*, signifies properly in *Hebrew*, *Greek*, *Latine*, *Englsh*, &c. to kill and destroy ; as the Bulls and Goats were destroyed in the Old Law : And in the general consent of all Divines, the word *Sacrifice*, signifies, *A visible thing offer'd to God only, by a lawful Priest ; where some real change is made in the thing offer'd* In this Definition are obscurely comprehended several things, which we shall explain at length ; viz. The end for which the Sacrifices are offered, the Victim, the Priest, the Altar, the outward Ceremonies, and the inward Dispositions of the Assistants.

Now, as for the word *Miss*, it is derived from the verb *Mitto*; for

4 *The words explained.*

the word *Missa* is the very same as *Missio*.

But to understand this, we must know, that when the *Latine* Tongue began to be corrupted at the decay of the *Roman Empire*, the *Latines* used often to say, *Missa* for *Missio*, which signifies *sending*. And the word *Remissa* for *Remissio*, is often to be found among the Writers of those Times; *Liximus de remissa peccatorum*, saith *Tertullian*, *lib. 4. advers. Marcion. cap 18.*

The *Mass* then is thus named, from the noblest part of the Sacrifice, which is the *Holocaustial* part, *page 42.* where, at the words, *Per quem hæc, Domine, &c.* we publicly acknowledge, that God the Father *sends* us all his Blessings and Favours by *Christ* our Mediator, and his Messenger; and at the same time, we *send* back to him our gratitude and Thanksgiving for them, by the same *Christ*, and in *Christ*, and with *Christ*, saying, *Per ipsum, & cum ipso, & in ipso sit — omnis honor, & gloria.* Chap.

C H A P. II.

*Of the ends for which Men offer
Sacrifices.*

SACRIFICE being a Divine Worship, and the first duty the Creature owes to his Creator, it engageth him as soon as he proceeds out of nothing, to acknowledge his Original by a solemn Homage, in professing publicly, that he hath received his being from him; and that he is unworthy to appear in his presence. And tho' all Gods perfections may justly challenge this homage, yet one of them chiefly obliges us to that Duty.

That is the Sovereignty he hath over his Creature: For he depends on him both in Creation and Preservation. He hath no right to exist, before he issued from nothing; and being not yet in Nature, could have no pretensions of aspiring either to Grace or
A a 3 Glory.

6 *The ends for offering Sacrifices.*

Glory. Being now brought from *Non-Entity*, he depends still upon his Sovereign; nor could he be able to subsist one moment, without assistance from him. Now his Preservation, is a consequence of his Creation. The same Power that produces him, preserves him; for let but God cease to preserve him, and he instantly moulders into nothing. Dependency therefore and Servitude, make one part of his Essence. And this was the first motive, that invited Man to offer up Sacrifices, as a publick acknowledgment of God's Power.

But since we revolted against God by the Sin of *Adam*, we are forced to offer Sacrifice to his offended Justice. First to pacify his Wrath drawn upon us by our Pride and Ingratitude. Next to acknowledge the Dependency we have of him, to do the good we are bound to perform; and so continually to beg for the succour of his Grace: So that here are four sorts of Actions, which in the condition we are

The ends for offering Sacrifices. 7

are in , ought to be the continual employment of our life ; viz. To honour God like a God ; to satisfy his Justice ; to thank him for his Benefits ; to implore his Assistance , according to the necessity we have of it. These four Duties God commanded the Jews , by the Mouth of his Servant *Moses* , to perform , in offering up to him four sorts of Sacrifices.

The first was the *Holocaust* where the *Victim* was wholly consumed by fire. The second was the *Victim* of Expiation or Atonement for Sin. The third and fourth were called *Peace-Offerings* ; of which the one was offer'd in Thanksgiving for some Benefit received , and in sign of a joyful union , and friendly correspondence between the Creator and the Creature ; and the other to obtain some new favours.

God then was to be honoured by a Sacrifice , because it is the Worship which is proper to him , and due to him alone. But it was requisite , the

8 *The ends for offering Sacrifices.*

Victim should be worthy of his Divine Majesty, which Bulls and Goats were not. And consequently, it must be the noblest of his Creatures; that is to say, *Man*, who could worship him in a reasonable, free, and holy manner, as *Adam* did before his Fall. But in regard that since his Fall, Man is defiled by Sin, and consequently is unworthy to be the *Victim*, and to be offered to him; God makes the second Person of the *Trinity* to assume our humane Nature, that by this means, being vested with a Body, he might instead of defiled Man, become a pure and immaculate *Victim*; not only comprehending in one, but transcending all those of the *Old Law*; thereby to honour God the Father, and to reconcile us to him by his Holiness and Innocency, *Hebr. II. 5.*

C H A P. III.

Of Sacrifices in general.

Saint *Austin* teaches excellently well, that there can be no true Religion without a Sacrifice; because Religion is nothing but the Worship of God, and the Sovereign Worship due to him, consists chiefly in Sacrifice; wherefore there must needs be a Sacrifice in the True Religion. This supposed as a clear and undoubted Truth, it will not be hard to make out, that this Homage and Sacrifice, is that which is offered to him on the Altar; especially when we have well considered, the conditions required for a Sacrifice in the *Old Law*. We find then in Holy Scripture six main, and as it were fundamental conditions, for all the ancient Sacrifices.

I. The Sanctification of the ~~Offer~~ers; that is, their preparation for so

10 *Of Sacrifices in general.*

Holy an Action; *Job. 1. 4. 1 Reg 16. 5. Exod. 29. 33.*

II. The Sanctification of the *Victim*; that is, the Preparing and making it ready for the Sacrifice, *Levit. 17. 5.*

III. The destruction, Death or Killing of the *Victim*, *Levit. 4. 25. & 33.*

IV. The Oblation of the *Victim*; where, according to the Form prescribed in the Law, or taught by Tradition, it was actually offered to God's Glory and Honour, *Exod. 35. 21.*

V. The Consummation of the *Victim*, which was devoured and consumed to ashes by Fire, *Levit. 17. 13, 17. Exod. 32. 6.*

VI. The Communion of the *Victim*; which in the *Peace-Offering* was divided into three parts; viz. The Blood and the Fat for God. The Breast and Shoulder for the Priest. And the rest for the People, *Levit. 6. 16. Deut. 16. 11.*

To these, Tradition adds a seventh Condition, which is a Thanksgiving
the

the Jews made to God, after their having eaten the *Paschal-Lamb*, sayes *Baronius Paulus Brugensis, Cornelius a Lapide*

If then *Christ* be the Accomplishment of the Law, and that by acquitting us, he is obliged to fulfill all the Figures thereof; his Sacrifice must of necessity comprehend all these Conditions, and we must find on the Altar, what we find not on the *Cross*. For though these two Sacrifices be one and the same thing in substance, yet they differ in their Circumstances. Therefore hath *Christ* offered up himself in a double Sacrifice, and joyned the Sacrifice of the *Altar*, with that of the *Cross*: that the one seconding the other, they might fulfill all those of the *Law*.

For the Sacrifice of the *Cross* being wholly devoted to God, as an *Holocaust*, Men had not their Portion of the Flesh of the *Victim*, as they had under the Law. Wherefore *Christ* was pleased to ordain another in the Church;

22 *Of Sacrifice in general.*

where, by a wonderful contrivance of his Love, giving up himself in the same Action wholly to his Father; and, at one and the same time also, to the Faithful; he has advantageously fulfilled for us all the Sacrifices of the Law.

To understand then how *Christians* stood in need, that *Christ* should offer up for them a double Sacrifice, in that of the *Cross*, and of the *Altar*; and to understand the difference between these two, we must know; That the Sacrifice of the *Cross* was properly speaking a Sacrifice of Redemption; and so consequently universal for all the World. But the Sacrifice of the *Altar* is particular, and for some only: That of the *Cross* was the general *Exchequer* of our Redemption; that of the *Altar* is the Key that opens that Treasury, and the Bucket to draw up Water from the Well. On the *Cross* *Christ* offered up himself for all Men, his Love excluded no Nation, nor Condition; and the most desperately

ace speratly wicked might pretend to it,
the since the first that recieved the bene-
er; fit thereof, were Thieves and Mur-
so, derers.

But the Sacrifice of the *Altar* is
the particular, and a Sacrifice of Religi-
on, relating only to the Faithful that
are within the Pale of the Church:
Its Merits, though infinite, extend
not to Strangers; and Excommunicat-
ed Persons are banished from it. The
Mass then being a Sacrifice of Reli-
gion, it must of necessity be frequent-
ly offered; and for the continual ho-
nouring of God the Father, must be
continually renewed in our Tem-
ples.

This is the Sacrifice of Love re-
peated every day, as it was figured
in the Daily Sacrifice, and continual
Holocaust of the Law of *Moses*, stiled
Juge Sacrificium. For the Jews, by
God's special Command, were daily
to offer a Lamb Morning and Even-
ing, with a Cake of Bread, and
Wine, *Exod. 29. 38. Numbers, 28.*

14 *Of Sacrifices in general.*

But is this a Figure; or the Thing it self? So clearly was it pointed out two thousand Years before *Christ* ordained the *Mass*. For what else could that *Lamb* offered with *Bread* and *Wine* signify, but *Christ* himself, (styled by *Sr. John* 1. 29. *The Lamb of God*) offered under the species of Bread and Wine? The words *Morning* and *Evening* signify, *Christ* offered from the beginning to the end of the World (*Agnus occisus ab origine mundi*, *Apoc.* 13. 8.

But now, to come to the other main difference between the Sacrifice of the *Cross*, and that of the *Altar*: we must farther know, That indeed the Sacrifice of the *Cross* merited all, but yet apply'd nothing: for general Causes produce all, but apply nothing; and particular Causes produce nothing, but apply all. An example of this we have in Nature. The *Sun*, which is a general Cause, produces nothing by it self; but together with the Clouds, makes *Hail* and *Snow*; with the Dew, brings

brings forth Herbs and Flowers: with the Earth, produceth Gold and Minerals. So that, the Fruitfulness of this general Cause must needs be apply'd; for otherwise, it produces nothing alone.

What we see in Nature, we believe in Grace. The Sacrifice of the *Cross*, is the General Cause and Source of all Merit, Grace, and Vertue: And the Sacrifice of the *Altar* is a particular Cause, applying to us all the Merits of the *Cross*; provided we prepare ourselves to receive worthily at the *Altar*, those Benefits he purchased for us on the *Cross*. Hence we may infer, what mutual Dependency these two Sacrifices have one of another.

C H A P. IV.

The Mass defined, and divided.

FROM what hath been said, we may define the *Mass* to be, *The Great*

Great Sacrifice of the New Law, by which are applyed to us the Merits of the Sacrifice of the Cross, either in a Sacramental, or in a Spiritual Communion. The Mass thus defined, comprehends both a Sacrifice, and a Sacrament; and it is devided into five parts.

The I. is from the *Introit*, to the Gospel ended; or till the Priest unveils the Chalice.

The II. is from the unveiling of the Chalice, to the *Canon*; or till the *Clerk* first rings the little Bell.

The III. part is from the beginning of the *Canon*, to the dividing of the *Sacred Host*; or till the Priest hath said aloud, *Pax Domini sit semper vobiscum.*

The IV. is from the dividing of the *Sacred Host*, till the *Communion* ended; that is, till the Priest wipes and veils the Chalice again.

The V. and last is from the *Communion*, to the end of the last Gospel.

Now,

Now, the first is to prepare both the Priest, and the People to the great Action of the Sacrifice, by reading the Divine Scriptures, by Prayers, and by praising of God.

The second is to prepare the Bread and Wine for the Sacrifice.

The third is the main Action of Offering the Sacrifice; which Action is subdivided into five other Parts: The first of which contains the general intention of the Church, in offering this Sacrifice. And this first part lasteth from the beginning of the *Canon*, until the Priest holds his Hands over the Chalice, and the *Host*. The four other parts answer to the four chief Sacrifices of the *Old Law*; viz. That of Expiation, that of Thanksgiving, that of Impetration, and that of *Holocaust*. All which were likewise offered at once by the *Jews*, on their *Pentecost* Solemnity, with the Oblation of the *first Fruits*, *Levit. 23*,

The fourth part contains the *Communien*, and the Preparations thereunto.

18 *The Mass defined & divided.*

unto. The fifth part is but a Thanksgiving for the Blessings received in the *Communion*.

Now, that we may not think this Division of the *Mass* to be a Chimerical invention of Man's fancy; let us examine the first Institution of it by *Christ* himself, and we shall find in the Scripture.

First, the preparation of the Offerers, in that Ceremony which *Christ* used, when he began to wash the feet of his Disciples, immediately before the Institution of the *Eucharist*, *John* 13. 5.

Secondly, the preparation of the Bread and Wine in *Christ's* Blessing and breaking them, before the Consecration, *Matth.* 26. 26.

Thirdly, the Action of the Sacrifice, in the Consecration and change of the Bread and Wine, when he said, *This is my Body*, *Matth.* 26. 26.

Fourthly, the *Communion*, when *Christ* said to his Disciples, *Take, and eat*, *Matth.* 26. 26.

Lastly,

Lastly, the Thank-giving, in these words, *and when they had sung an Hymn of Thank-giving, Matth. 26.*

30.

CHAP. V.

Of the Priest.

ALL Sacrifices suppose a Priest, by whose hands they are to be offered. In the Law of Nature which lasted from *Adam* to *Moses*, every Eldest Son was a Priest; and by his Birth dedicated to Gods service. And in the *Mosaical* Law, which lasted from *Moses* to *Christ*, God would likewise have all the first born Sons dedicated to himself, *Exod. 13. 2.* But in their place, he assumed to his service the *Tribe of Levi*, *Numb. 3. 71.*

But in the Law of Grace, *St. Peter* 1 Ep. 2. 5. calls all *Christians*, *An Order of holy Priests, who are*

to

to offer to God spiritual Sacrifices, that may be acceptable to him by Jesus Christ. To understand this rightly, we must remember; That as there are two sorts of Sacrifices, as we have distinguished before, so there are two sorts of Priesthood. The one external and visible; the other internal and invisible, *St. Thom. secunda secunda qu. 85. a. 4*. The first of these belongs to such as have been ordained to consecrate and offer at the Altar the Body and Blood of Christ, in quality of Publick Ministers. But the second is common to all the living Members of the Church. So that by the title of *Christians* we share in the Priesthood of Christ, of which we are made partakers in our Baptism, by the Unction of *Holy Chrisma*, on the Child's Head.

And by Vertue of this Spiritual Priest-hood it is, that in assisting at the holy Sacrifice of the *Mass*, we jointly offer it with the Priest: This Sacrifice being no less ours than his.

It is our *Victim*, it is our *Oblation*, which he offers with us, and we with him; and which he and we, together with the *Triumphant Church*, offer to God the Father by his Son.

The Priests words at *Orate*, *fratres*, are an evident proof thereof, when he sayes, *pray Brethren, that this my Sacrifice, which is likewise yours, be acceptable to Almighty God.* And the words that immediately follow the first *Memento* and the Consecration are a greater proof yet, where the Priest sayes, *Be mindful---- of all those that are here present---- for whom we offer, or who offer up to thee this Sacrifice, &c.* Nor doth the Priest say, his Host, his Oblation, his Gifts, his Sacrifice; but, our Host, our Oblation, our Gifts, and our Sacrifice. Neither in the *Canons* doth he speak in the singular number, nor in his own private name, but always in general, and as one deputed from the People.

They had in the Old Law a figure
of

of this Spiritual Priesthood common to all *Christians*. For it was commanded that the *Paschal Lamb* should be offered in Sacrifice, not by the Priest alone, but by all the People, *Immolabit eum unversa multitudo*, *Exod. 12. 6.*

If then the Prayers of the *Mass* are common to us with the Priest, who can doubt, but that uniting our mouths and hearts joyntly with them, they must needs be wonderfully efficacious, for the obtaining from God the effect of our Petitions?

Certainly, all *Christians* have an obligation to reflect more upon these great Truths, then usually they do. For their Calling is so Holy, that not only when they assist at the Sacrifice of the *Mass*, they are bound to perform the duty of Spiritual Priests, in offering up *Christ* with the Priest; but their whole Life ought to be a continual Sacrifice, in offering up themselves as *Victims*, *holy, living, and pleasing to God*, *Rom. 12. 1.* But
for

for as much as humane frailty hinders this continual readiness of sacrificing our selves, God will have us to renew it at last, when we assist at *Mass*.

C H A P. VI.

Of the Victim.

THE *Victims*, or things appointed for Sacrifice, both in the Law of Nature and of *Moses*, were of three sorts. First, there were Beasts, as Sheep, Oxen, Turtles, &c. and these were called *Victims*. Next the fruits of the Earth, as Bread, Salt, Incense, these were called *Immolations*. Then Liquors as Blood, Wine, Oyl; and these were called *Libations*. But all these are comprehended in the single *Victim* of the Law of Grace; viz. the true *Body and Blood of Christ*.

And as in the Old Law, several qualifications were required in the *Victim*,

Victim, to be presented to God; for example, to be the first born, to be of such a colour, or of such an age. So likewise in the Law of Grace, that the *Victim* may be acceptable to God, it must have such and such qualifications, as are to be found together, neither in Angels, Men or beasts, but only in *Christ*, who alone can be the *Victim* of Christian Religion.

First, it must be *Innocent*, and no way guilty of sin, of which it is the remedy. Next it must be *Rational*, to treat with God, and to speak in the behalf of Man, whose cause it appears in. Thirdly, it must be *Mortal*, that it may undergo the punishment that sin hath deserved, and thereby satisfy the Divine Justice. Lastly, and above all, it must of necessity be *Infinite*, as is the malice of sin; that so God's honour may have a full reparation, and Man's debt be compleatly satisfy'd.

But for as much as *Christians* are the Images of *Christ*, which glorious
 Title

Title obliges them to imitate their Original, we must sacrifice our selves as he did, and become *Victims* with him, as we are Priests with him. For *Christ* does not only offer himself here, as a *Victim* for us; but offers us at the same time with himself. As a Priest, he offers for the whole Church; so he likewise offers the whole Church together with himself. This important Truth is clearly taught by the Great Saint *Austin*, lib. 10. de Civit. Dei, cap. 6. *In hoc Sacramento Fidelibus noto quod frequentat Ecclesia, hoc idem demonstratur, quod in ea Oblatione quam offert, ipsa offeratur.*

Hence it follows, that when we are present at this Sacrifice of the *Mass*, we ought to offer up our selves, as living *Victims*, in imitation of young *Isaac*, when his Hands were bound upon the Altar, Gen. 22. 9. to the end we may go out more mortified, than we came in. For in all Sacrifices, the *Victim* being designed to be mortified, and *Christ* not being in a con-

dition to suffer any more; we are properly the *Victims*, in which the effect of Mortification is to be found, that it may be said of every one; *Mortificatus carne, vivificatus autem spiritu*, 1 Pet. i. 18.

CHAP. VII.

Of the Altar.

NOE, as we find recorded in Holy Scripture, was the first that built and made use of Altars in the Law of Nature, Gen 8. 20. But in the Law of *Moses*, they had two distinct Altars within the Temple, viz. That of *Thymiana*, or Incense, on which they burnt most odoriferent Perfumes and Incense, both Morning and Evening, in the Sight of God, *Exod* 33. The other was the *Altar of Holocausts*, whereon they burnt the *Victims* in Sacrifice to God, *Exod.* 27, and 28. And upon which, besides other

other votive Offerings, they daily sacrific'd a Lamb.

To these Altars of the Law of Nature, and of *Moses*, hath succeeded that of the *Christians*, approved by *St. Paul* 1 Cor 9. 13. *Heb.* 9. 13. And which represents to us *Christ*; and therefore is of Stone, because *Christ* is stilled by *St. Paul*, *The Corner Stone*, 1 Eph 2. 20. This Altar is appointed, to signify the *Uction* of Divine Grace; after the example of *Jacob* who poured Oyl on the stone he had slept upon, *Gen.* 28. 18. and did thereby consecrate it an Altar.

In like manner, this our Altar is consecrated with many significant Ceremonies. And by that Consecration, the Presence of the Holy Ghost being invoked upon the Altar, does by a secret and invisible kind of Incubation discharge it of all corruption it may have received from the Prince of the Air, and brings it under the Shadow of the *Almighty*; and exalting it to a

reverential state of Holiness and Divinity, which intermixing with that Place or Stone, not by a gross adherence, but by energical Communion, induceth a nature and condition apt to quicken and assure Devotion, and disposeth the Acts there done, to more illustrious effects of Blessings and Success.

But the Altar is not only the Figure of *Christ*, but is moreover the Figure of every *Christian*; seeing St. *Paul* tells the *Corinthians*, that they are the *Temples of the Holy Ghost*, 1 Cor. 3. 16. and St. *Peter* calls all *Christians*, the living Stones of this Building, 1 Pet. 2. 5. St. *Austin* explaining farther this Truth, sayes, that our Heart is the Altar of *Christ*: *Christi est altare cor nostrum; de Civit. Dei, l. 20.* And the Bishop in that excellent Preface he pronounces at the Consecration of Altars, bids us Sacrifice our Pride and Wrath upon the Altar; *Sit ergo in hoc Altari innocentiae cultus, immoletur superbia, ira-*

iracundia juguletur. But how? The humble *Christian* must Sacrifice the proud Son of *Adam*. The mild Son of the second *Adam*, must kill the angry Son of the first *Adam*: For we have two Men in us; the Spiritual, and the Carnal, according to Saint *Paul*;

Moreover, the Altar represents to us the Table of the Lord, *Mensa Domini*, *Malach. i. 7.* And therefore is it spread over with a white Linnen, as a Table-cloath lay'd; for the Faithfull to Feast on the precious Banquet of the Sacred Body and Blood of *Christ*, And indeed the Sacrifices of the Old Law were like a Feast, where God did familiarly converse, and as it were Eat with Man, which was signified by the Fire coming down from Heaven and devouring the *Victim*, *Lev. 9. 24.* Therefore did God command that Bread, Meat, Wine, Oyl, and Salt, should be offered to him, which are both the substance and sauces of a Feast.

C H A P. VIII.

Of Ceremonies in the Offering of Sacrifices.

NEver was there any Religion without Ceremonies. The *Heathens* had impious and superstitious ones: The *Jews* had carnal ones, and those both very difficult and in great number, witness the whole Book of *Leviticus*, &c. Their *Libations* were offered by an effusion of the Liquors. The *Immolations* of the Fruits of the Earth suffered some violent alteration made in them: The Bread, for example, was cut in small morsels. The Cakes were fryed or baked in an Oven, or on a Grid-Iron. The Salt was burnt. The Incense fumed away in smoke. A Handful of Corn was burnt, and Corn was pounded. The *Sacrifice of Beasts*, was performed by slaughtering, offering, and burning them. But

But the *Victim* of the Evangelical Law, is far from being any way bloody; here the substance of Bread and Wine, are miraculously destroy'd, and the Body of *Christ* takes its place. But what is here to be admir'd, is, that the instrument of this voluntary, innocent, and mystical slaughter of *CHRIST*, are the words of *Consecration*, *THIS IS MY BODY, &c. THIS IS MY BLOOD, &c.* Behold the sword that does the work, and innocently slaughters this pure, and adorable *Victim*; mystically parting the Body from the Blood, the *Priest*, *Vocem adhibens pro gladio*, sayes *St. Greg. Nanzian. Ep. 240. ad Amphil.*

Now, though this action is plain enough in it self, yet the Ceremonies that go before it, and which follow after it, are in great number, all tending to piety, and to the raising up of our affections towards Heavenly things. The Church hath prescribed them at the Celebration of the Divine Office

of the *Mass*; first, to serve as exterior marks of the Religion we profess. Next, to accomodate her self to Man's weakness, who can hardly be brought to the knowledge of internal and spiritual things, but by the help of external and sensible objects. Lastly, to stir up the Devotion of the People, who beholding in our Ceremonies as in a Picture, the greatest Mysteries of our Religion represented to them, take thence occasion to produce more perfect Acts of Religion, as the Fathers of the Sacred Council of Trent affirm; *Ritibus ad rerum divinarum quæ in eo Sacrificio occultæ sunt, contemplationem, Fideles excitantur*, Catech. part. 2. de Sacrificio. num. 81.

Nothing can be more useful to us in our Heavenly course, then to explain the chief Ceremonies the Church proposes to us in the *Mass*. For as they that consider with attention the works of Nature, observe that in the least Creatures are contained many secret wonders,

wonders, able to raise up the mind to the consideration of God's Power. So we may say with much more reason, that in the spiritual World, which is the *Church*, the least things are full of wonders, and deserve a pious application of mind unto them. Thus did *St. Paulin*, an illustrious *Roman Senator*, think himself happy in having the honour to be imploy'd in decking and adorning the Temples of God. And did not our *St. Thomas of Canterbury* dye, for maintaining only certain Priviledges of the Church? Nay, how many have suffered Martyrdom, for asserting the lawfulness of *Pictures* in our Churches, which are in the last rank of holy things. If then such small things become great in the Church, what shall we say of the *Mass*, which is the most Sacred thing in the whole Church? This stupendious mystery heightning the worth of all that belongs to it

Now, the *Jewish Ceremonies* and ours, as *St. Austin* well observes,

differ [in this point, that God deal
with them like gross slaves. For as a
Master makes his Servant do what he
pleases, without giving him accompaniment
wherefore he commands it; so likewise
God made them observe these Ceremo-
nies and Mysterious signs, without ever
acquainting them with what they meant.
Whereas *Christ* dealing with *Christi-
ans*, as a Father with his Children,
or a Friend with a Friend, discloseth
to them the secret of these Sacred
signs, and lets them understand what
they do: *I will call you no more my
Servants, but my Friends; because
the Servant knows not the designs of
his Master* John 15. 15.

So that if we compare the shadows
of the truths, we may with St. *Denis*,
distinguish three different states. That
of *Judaisme*; That of the *Church*;
and that of *Heaven*. The *Jews* had
only Veils, Figures, and shadows
of the truth, which *Tertullian* calls,
Oblationum negotiosas scrupulositates,
Lib. 2. contr. Mar. c. 8. In the
Church

Church there are shadows, and Ceremonies still ; but such are understood by us ; which advantage they wanted. But in *Heaven* all signs and types will vanish , for we shall be fed with real truths. We ought not therefore, like *Jews* , to consider our Ceremonies as meer ornaments, but as objects which by their visible and dumb language , unveil many spiritual Truths to the Faithful.

As touching the Colours of Church Ornaments , they were chalk'd out to us by the four colours of *Aaron's* Vestment , mentioned *Exod 21. Religio divina alterum habitum in Ministerio Altaris, alterum in usu vitæque communi* , saith Saint *Jerome* , upon the 44. Chapter of *Ezechiel*. Nay, in the very Law of Nature , the elder Brothers, who by their birth were *Priests* , had Vestures designed for that Function : Such probably was the Coat which *Rebecca* put upon *Jacob* , when he stole his Fathers Blessing , *Gen. 27. 15.*

C H A P. IX.

Of the general dispositions of the Assistants, for offering up the Sacrifice of the Mass.

HAVING already acquainted you with outward Ceremonies, used in offering this Sacrifice of the Law of Grace; it remains to consider the inward disposition, which are to accompany our outward behaviour.

As then there were three sorts of persons that assisted at the Sacrifice of the *Cross*; viz. the Just, the Penitent, and wicked sinners. So likewise are there three sorts of *Christians*, that dayly assist at the Sacrifice of the *Altar*. And as of those that were present at the Sacrifice of the *Cross*, two sorts only assisted with fruit and benefit; in like manner two only sorts of *Christians* reap a benefit, in assisting at the most holy Sacrifice of the *Mass*.
Now,

Now, that the Just may worthily assist thereat, they ought to come with such dispositions of mind, as were those of our *Blessed Lady*, of *St. John the Evangelist*, of *St. Mary Magdalen*, and others, that assisted at the *Cross* while our Saviour hung nailed, and died upon it. We must therefore imitate those holy persons that stood at the foot of the *Cross*; those good Souls, and especially the *Blessed Virgin*, being instructed in the Mystery and necessity of our Redemption by the Passion and Death of *Christ*, adored God in this his great design of giving up his Son to Death. So that by a lively Faith joining their intention with *Christ* himself, (yet compassionating his dreadful sufferings) they stood offering him up to God the Father, all the time that he was offering up himself in *Holocaust* to his Divine Majesty, for the expiation of the sins of Man.

And that not only the innocent and just Souls, but even sinners also; I mean

mean such as have a true desire to reform their lives, and return to God (and not the obdurate and wicked sinners) may partake of the Holy Sacrifice, and assist worthily at the same; they must follow the example of the good Thief, who notwithstanding he had committed all sorts of crimes, did, by a sudden change from the hand of God, and by an extraordinary mercy, feel at his death the powerful effect of the Blood of *Christ* dying upon the *Cross*.

This sinner gave pregnant testimonies of the profound humility of his heart, and of the modesty of a true penitent, when he turned to our Saviour and said: *Remember me, O Lord when thou comest into thy Kingdom, Luk. 23. 42.* He did not say, Lord receive me into thy Kingdom; for being a sinner, he knew himself unworthy of so great a blessing; but only begs to be then remembered by him. As if he had said; Lord, the excess of my crimes, is the cause of my de-
me-

meriting to be admitted in the number of thy Servants, much less of thy Children.

This great and exemplar humility of this sinner on the Cross, represents to us the duty of all sinners when they assist at the Holy Sacrifice of the *Mass*. They should beg of *Christ* to be their Intercessor, and to obtain for them the spirit of true penance, and the gifts of tears, to lament and bitterly bewail the crimes and disorders of their life past.

And when they come into the *Chapel*, they ought to look upon the Altar as a Tribunal, whereon *Christ* sits in the quality of a Judge, & from thence pronounces Sentences of Mercy and Justice, as he did upon the Cross, when he absolved the penitent Thief, and condemned the obdurate Jews.

The third sort of persons that assisted at the Sacrifice of the Cross, were very numerous, and stood scoffing at, and insulting over the Son of God, whilst

whilst the far smaller number was touched with a compassion of his sufferings. The very same happens at the Sacrifice of the *Altar*, where this third sort I speak of, blaspheme him, not with their tongues, saith Saint *Austin*, but by the disorders of their evil lives.

Of this number are those that go to *Mass* chiefly to see and to be seen. Who go in pompous apparel, full of pride and vanity. Who go purposely to late *Masses*, where instead of being attentive to the Divine Mysteries, they stand gazing about, and entertain themselves with vain discourses, smiling one upon another, and seeking to divert themselves; and that in the very place where they should rather beg for tears to wash away their sins. Nay, they are so far from reflecting upon the Mystical death of *Christ*, that is exhibited upon the *Altar* for their sins, that their irreligious behaviour, during the Sacrifice of Reconciliation
and

and Peace, speaks them as it were
resolved to provoke God to punish
them. But, O most merciful

Lord. *Animæ irreverenti &
infrænatae ne tradas eos.*

Eccles. 23. 6.

THE



T H E
M A S S S

Expounded in Particulars.

THE FIRST PART,

which is the

PREPARATION

O F T H E

OFFERERS.

*Answering to the first condition re-
quired for a Sacrifice, both in
the Law of Nature and of
Moses, namely,*

The Sanctification of the

P E R S O N S.

*Of the Preparation of the Offerers
in General.*



A S S is the most powerful
means that is in G O D's
Church, to force, as *Ter-
tullian,*

tullian speaks, the divine Majesty not to deny us what ever we demand of him. And because the *Mass* is the prime and most effectual of all Prayers, it is therefore stiled by the Holy Fathers, *The Prayer of Oblation*, in which is contained the Principle, the Chief Instrument, and the Mediator of all Grace; who also grants it as a *Lord*, and Master like, sets it a work in the Body of his Church.

At *Mass*, Christ sacrificeth himself for each of us, as often as we will, and that is it, that makes the Prayers we offer to God at *Mass* so effectual, that by the Oblation thereof, it is almost impossible we should be deny'd whatever we demand either of him, or of his Father by him. Nay, one only of these Oblations would be sufficient, if we went prepared to it as we ought.

This makes me fear, both for my self and all those that assist at *Mass*; because me thinks one should come with more reverence, and with great-

er devotion then usually we do: for extraordinary Myſteries require extraordinary Preparations. Nor muſt they otherwiſe be approached unto, then with that reverence which is due to ſacred things. And we do but expoſe our ſelves to the indignation of Heaven when we think to partake of them, without that preparation. which their ſtupendious holineſs requires.

That we may therefore hear *Maſs* with thoſe diſpoſitions which each quality it is attended with, exacts; we muſt know that as there are three ſorts of Sacrifices, *viz.* of *Nature*, of *Mofes*, and of *Grace*; there are likewiſe three ſorts of Preparations, formerly termed the *Sanctification of the Perſons*, that were to offer and aſſiſt at the Sacrifice.

The Sanctification, in the Law of Nature, we find mentioned in *Job. i. 4.* where it is ſaid, that *He ſanctified his Children*, before he offered up Sacrifices for them. But what Ceremonies they made uſe of at this firſt ſort
of

of Sanctification, we find not recorded. Yet we may well suppose it to have been some Religious act, which right Reason suggested to them.

The second sort of Sanctification or Preparation of the Persons before the Sacrifice, we find in the first Book of *Kings*, where the Prophet *Samuel* said to the Masters of Families; *I come to offer Sacrifice to the Lord, sanctifie your selves, and come with me, that I may offer.* *May then sanctified his Children, and called them to the Sacrifice; Chap. 16. 5.* And this was a Legal Sanctification, which consisted for the most part in outward Ceremonies, as washing their Cloaths and their Bodies, *Lev. 22. 6. Exod. 19. 10.* In abstaining from Women, *Eccl. 1. Reg 21. 4* and from touching unclean things, as dead Bodies, Worms, or such insects; *Levit. 22. 4. 5.* In abstaining from Wine, *Levit. 10. 8.* And in the going bare-foot to the Altar, *Exod. 30. 9.*

The third sort of Sanctification, is that

that of the *Christian* Offerers in the Law of Grace, which for the most part is all interiour; though sometimes accompanied with watching and fasting.

And this Interiour Sanctification, consists, in sequestering our thoughts from worldly cares and businesses. In considering with an humble & penitent heart, the Religious Work we are about: *I have given you an example of humility, that you do even as I have done; John 13. 15.* And in sanctifying our Souls, with the word of God and his Divine Truths: *Sanctifie them in thy Truth: they word is truth it self, John 17. 17* For our Mysteries receive strength and vigour from the Sacred Writings.

And indeed the reading of Holy Scriptures, is an excellent Preparation to this great Action, and to the eating of the Heavenly Bread. This, *Christ* teaches us in the *Gospel*, when intending to give, for the first time, his immortal and glorify'd Body to his Disciples.

ciples, he prepared them thereto, by
 kindling the fire of his Love in their
 hearts by his words: *Did not our hearts*
saïd they, burn within us, while he
talked with us by the way, Luke 23.
 32. And where it is saïd in the *Acts*
of the Apostles, that the Primitive
Chrissians continued In the breaking
of Bread; that is to say, in the com-
 munion of the Sacrifice: it is also saïd,
 that they *continued in the Doctrine of*
the Apostles; Acts 2. 42.

INTROIBO AD ALTARE,
 &c. pag. 2.

O R T H E

PUBLICK APOLOGY.

THE Priest being Vested, comes
 to the lower step of the Altar,
 where both he and People, consider-
 ing their own unworthiness to assist at
 such sacred Mysteries, as knowing
 them-

to themselves guilty of humane frailties,
 for hidden and secret sins, they begin
 to implore his mercy, in rehearsing
 together several Prayers, which were
 anciently stiled *Apologies*. They were
 so called, because the Priest and the
 People do thereby excuse themselves,
 and make their Apology, for presum-
 ing to offer up this Sacrifice.

Several kinds of these Apologies are
 to be seen in the ancient *Liturgies*,
 collected by *Menardas*. They con-
 sisted chiefly in two things; in Psalms,
 and a publick Confession: and though
 these two parts varied in most Church-
 es, yet all of them aimed at the same
 end: That is, to acknowledge their
 own unworthiness.

This first Ceremony of the Priest's
 standing off from the Altar, with the
 humble *Publican*, is to teach us, to
 make our approaches to God, and to
 his Holy Altar, in a way worthy of
 himself; and that we may understand
 the great danger we incur by displeas-
 ing so dreadful a *Majesty*, to whom,

Abraham, looking upon himself a dust and ashes, durst hardly presume to speak; *Gen.* 18. 27.

The Priest then reflecting within himself, that the Altar represents to us *Christ*, and *Christ* glorified; awakes as it were his Faith, and by an awful fear makes him look upon the Altar, as *Moses* and the Children of *Israel* did upon Mount *Sinai*, in thunder and lightning, of which the Scripture sayes; *The whole Mountain was terrible: Exod.* 19. 18.

Now, seeing the Altar represents to us *Christ* glorified, as after his Resurrection, we must look upon him as such, and according to the draught he hath given us of himself in that condition, and as he appeared to his beloved *St. John* the *Evangelist*, in the Isle of *Patmos*: where on a sudden, he heard a voice that bid him write what he saw. And at the same time he perceived seven golden Candlesticks, and in the midst of them a Man full of Majesty, and clad in a Priestly Vestment.

ment, girt with a golden girdle. His hair was white as snow, his eyes sparkling as fire, his face shining like the Sun at noon: He had a sword in his mouth; he held in his hands seven stars; and when he spake, his voice was like the noise of a great multitude of waters. And doubtless this Man was *Christ* risen and glorious, as all the circumstances evince it.

This certainly is a Divine Figure, and worthy of God made Man, become immortal and glorious. None but God could have so depainted himself to us. We could, 'tis true, have represented to our selves *Christ* born in a Manger, his leading a poor life, and dying naked upon a Cross, because in these particulars, he acted as Man: But as he is now risen full of glory, even in his humanity, we could not frame in our minds any shape that could truly represent him. This Figure is admirable, in that it is the picture of *Christ*, drawn by himself, which renders visible and sensible to us,

his invisible and spiritual manner of residing on the *Altar*.

Let us therefore reflect on the wisdom of the Church, in ordering this Ceremony, of the Priest's beginning *Mass* at a distance from the *Altar*, thereby to strike in us an awful respect thereof. Here before any nearer approach, he repeats the Psalm *Judica me, Deus*, by which he begs to be deliver'd, by the assistance of God's comfortable light, from his fears of God's wrath, and that he may be admitted to the *Altar*.

Confiteor Deo &c. p. 6.

HAVING ended the Psalm *Judica me Deus*, here the Priest begins to make the Publick Confession, saying the *Confiteor*. For the Priest reflecting that St. *John* was commanded to bid the Angel, that is the *Bishop of Ephesus*, to do penance; though but a moment before, *Christ* himself had commended his good life,
his

his labours, and his zeal against the wicked; hath good reason to think that he hears a voice coming forth from the *Altar*, commanding him to purifie his Conscience, and to have a care how he approach the *Sanctuary* of the *Lord*: *Sacerdotes qui accedunt ad Dominum, sanctificentur, ne percutiat eos; Exod. 19. 23.*

Deus tu conversus, &c. p. 8.

THe Priest and the people, having publicly confessed their sins, and their unworthiness, they are encouraged by comfortable passages of Scripture: whereupon the Priest, presuming on God's mercy and goodness, ventures with an humble confidence, to go to the *Altar* which he kisses in token of the Love and Union of the Church, to Christ our Saviour. *Accede ad me, & da mihi osculum, fili mi; Genes. 27. 26.*

INTROITUS.

pag. 12.

NOW, the Priest being up at the *Altar*, goes to the left side thereof, where blessing himself with the sign of the *Cross*, he sayes the *Antiphon* called the *Introit*, which signifies *Entrance*; that is to say, that here properly begins the *Mass*. For this *Introit*, or *Ingressa*, as the *Ambrosians* call it, alwayes contains in brief, the subject of the *Mass*; that is, the peculiar solemnity of the Day, whither a Sunday or Holy-day: Only with this difference, that sometimes it contains it, literally and clearly, and at other times mystically and obscurely.

This *Introit* is the rest of the *Mass* for that day, as the Text is to the rest of the Sermon, containing it all in few words. It is in respect to the Office of the *Mass*, as the *Invitatorium* is
to

to the Office of the *Breviary*. Let us take for instance the *Invitatory* of the Blessed *Trinity*; *Deum verum unum in Trinitate & Trinitatem in unitate, venite adoremus*. Now, be pleased but to consider this *Introit* of the *Mass* of the Blessed *Trinity*, *Benedicta sis, &c.* pag. 6. and confer it with the Prayer, Epistle, Gospel, &c. and you will find they are but expositions and enlargements of the *Introit*; which therefore is always twice, and in some Churches thrice repeated, that it may enter deeper into our minds.

Kyrie eleison, &c. p. 12.

HAVING heard and pondered the great Mysteries proposed to us in the *Introit*, and understanding at the same time what duties are required from us to enter into the Spirit of these Mysteries, or to follow the example and virtues of *Christ*, or his Saints; and finding in our selves a great

weakness in order to their performance, we here call upon the powerful assistance of God's Grace., and implore his Divine Mercy in these short and moving expressions: *Kyrie eleison. Lord have mercy upon us, Christ have mercy upon us, &c.*

Gloria in excelsis, &c. p. 14

Here the Faithful praise God, for the Mystery or divine Truth revealed to us in the *Introit*. And this by the Canticle which the Angels were heard to sing at the Birth and first discovery of *Christ* made to the World.

Dominus vobiscum, p. 16.

After the *Kyrie eleison*, or the Angelical Hymn, the Priest turns towards the People, and salutes them, saying, *Dominus vobiscum*; That is, *Our Lord be with you* By which words of the Priest, *Christ* is understood to salute us by him, as desiring
to

to be with us till the end of the World, *Matth.* 28. 21. thereby to unite us to himself, and make us his living Temples, in receiving the blessed *Eucharist*, as the Angel said to the ever blessed *Virgin Mary*, *Dominus tecum*, before *Christ* took Flesh in her Womb, *Luke* 1. 28.

This *Dominus vobiscum*, is a token of peace and Communion, and so therefore often repeated; and particularly after the *Kyrie eleison*, or *Gloria in excelsis*, to dispose the People to Pray for a farther enlightning of us in the Mystery, briefly touched in the *Introit*.

Oratio seu Collecta, p. 16.

NOW, the Priest comes to the Publick Prayer, stiled by the *Church the Collect*. But before he begins, he excites both himself and the People thereto, saying; *Oremus*, *Let us pray*: at which warning, it was the custom formerly by all that were

present, to fall to their Prayers in silence, and after a little while, the Priest collecting, as it were, all the vows and Prayers of the People into a short one, said it afterwards in a loud voice, as an Embassador sent from the People to God the Father, to present him their addresses.

On fasting dayes, the Priest used to bid them kneel down at their Prayers, saying; *Flectamus genua*. And after a little while the Deacon bade them rise, saying; *Levate*: After which the Priest said the Collect, to the end that by the multitude of their Prayers in one, they might be rendred more effectual to move God to grant their Petitions: And at last he concluded as we now do this Publick Prayer or Collect, in the name of Christ our Mediator as he himself bids us, saying; *Whatsoever ye demand of my Father in my name, he will grant it to you, John 16. 22.*

While the priest is saying the Publick Prayer at the Altar we should joyn

joyn our intention with his , or frame in our minds some short Prayer , concerning the subject of the day : And for such as cannot make any of themselves , I have here added half a douzen of the chiefeſt Prayers of the Church.

A Prayer to beg Humility.

Deus , qui superbis , &c.

O God , the Reſiſter of the Proud , and forgiver of the humble , grant us the vertue of true humility , whereof thy Son hath given a Pattern to all *Chriſtians* , in his own Sacred Perſon ; and that we may never draw upon us thy wrath by our Pride , but rather receive the gifts of thy grace by our ſubmiſſivenesſs : Through *Chriſt* our Lord. Amen.

*For the Remission of Sins.**Deus , qui nullum , &c.*

O God , who rejectest none , but doest mercifully receive even the greatest sinners , when they do Penance for their crimes ; consider , we beseech thee , our humble addresses , enlighten our hearts , and enable us to fulfill thy Commandements : Through Christ , &c.

*To lead a life worthy of the quality of a Christian.**Deus , qui errantibus , &c.*

O God , who disclorest the light of thy Truth even to them that run astray , to the end they may return to the way of Justice ; grant we beseech thee , to all that bear the Title of *Christians*, Grace to detest whatever is contrary to so Holy a Name , and
to

to take upon them what so Divine a calling requires from them: Through *Christ* our Lord. Amen.

To beg the fear and love of God.

Sancti Nominis tui, &c.

Lord grant us continually an awful and ardent love of thy holy Name; since thou dost never abandon those whom thou hast established in the solidity of thy love: Through *Christ* our Lord. Amen.

*To implore the increase of Faith,
Hope, and Charity.*

Omnipotens sempiterne Deus, &c.

Eternal and Almighty God, grant us still to Increase in Faith, Hope and Charity: and to the end we may obtain what thou hast promised to us, make us alwayes love what thou commandest: Through *Christ* our Lord. Amen. *To*

To beg for patience in our sufferings.

Deus qui nos, &c.

O God, who knowest us to be set in so great dangers, that we cannot (through humane frailty) subsist; grant us health of mind and body, that by thy assistance we may overcome what we suffer for our sins: Through *Christ* our Lord. Amen.

Lectio Epistolæ, &c. P. 16.

After *Collect*, is read a Lesson out of the Holy Scripture, sometimes out of the Old Testament; but for the most part out of the New, and especially out of the Epistles of *St Paul*, from whence this Lesson takes the name of *Epistle*.

This Lesson called the *Epistle*, is an Exposition at length of the Mystery, mentioned in the *Invent*; This Exposition is not alwayes literal, but often
 . alle-

allegorical, mystical, or tropological: As for instance, this Epistle or Lesson of the Blessed *Trinity*, beginning; *Gaudete, perfecti estote, &c.* mystically instructs us that the *Trinity* consists in three Divine Persons here mentioned, the Father, the Son, and the Holy Ghost.

This reading of the Holy Scriptures at the Celebration of the Sacrifice of the *Evangelical Law*, is derived from the *Old*; where in *Exodus* 24. 7. we find that *Moses* took the Volume of the Law, and read it before the Altar; where they offered *Holocaust and peace-Offerings*

They that have the *Catholic Testa-*ment, do well to read over the *Epistle* and *Gospel* of the day, before they go to *Mass*, and to reflect upon them while the Priest reads the *Epistle* at the Altar. But for such as have it not, let them be pleased to read over one or two of these Following *Maxims*, and meditate upon them while the *Epistle* is read or sung.

Aposto-

 APOSTOLICAL MAXIMS.

I. **T**O be true *Christians*, according to these sacred words, we must renounce our selves, and live no longer for our selves, but for God. *You are not your own, for you are purchased at a dear rate, 1 Cor. 6. 20.*

II. A *Christian* ought to be free from self-interest, solicitude, and avarice. *Let your life be free from all covetousness. Be contented with what you have, since God himself hath said: I will not leave you, nor forsake you, Heb. 13. 5.*

III. We deceive our selves in believing, that we love God and our Neighbours, if we shew it not by our works. *If any one having the goods of this World, and sees his brother in want, and is not moved so far as to assist him, how can he believe that he loves God? 1 John 3. 17.*

IV. That we are not only obliged
to

to do good works, but we must Perform them for the love of God, and with intention to please him; otherwise 'tis not sufficient. *Whither you eat, whither you drink, or whatever you do, do it for the Glory of God*, 1. Cor. 11. 31.

V. That every Christian is bound to take Christ for the Pattern of his life. *Be you followers of God as his Children, and practise love and charity, after the example of Christ*, Ephes. 5. 1.

VI. That according to the word of God, we are not in the state of a true Christian unless we lead a life free from mortal sin. *How can we, that are dead to sin, think to live in it, knowing that our Old man is crucified with Christ, that the Body of sin might be destroyed, and that henceforth we should serve sin no more*, Rom. 6. 2. 3. 6.

VII. Reciprocal duties of Married People. *Women, be submissive to your Husbands, in consideration of the Lord,*
as

as your duty binds you ; Coloss. 3. 18. Now, Husbands love your Wives, as Christ loves his Church, Ephes. 5. 12. That is with a holy, faithful, indissoluble, and tender love.

VIII. Of the modesty which Christian Women ought to observe in their attire. *The Women, that they attire themselves modestly, and that the manner of their apparel have nothing but what conduces to honesty and chastity ; let them not curl their hair, nor adorn themselves with gold, nor pearl, nor costly apparel ; 1 Tim. 2. 9. But let their ornament be that of their Soul, which consists in an inward and invisible Beauty hidden in the Heart, and in the purity of a meek and quiet spirit. which is a rich and magnificent ornament in the sight of God, 1 Peter*

3. 4

IX. Of bearing one with anothers imperfections. *Bear you one anothers burden, so shall you fulfill the Law of Christ ; Gal. 6. 2. A very important Maxim for those that live together in Families.*

X.

X. A Christian Man ought alwayes
so to live contented in his Calling. *Let*
every man abide in the same condition
wherein he is called, 1 Cor. 7. 20.

XI. We must withdraw our affecti-
ons from the love of the World, and
from all Creatures. *Love not the*
World, nor the things that are in the
World, 1 John 2. 15.

XII. We ought to be careful of
trifling away our time in idle Pastimes
and Recreations. *Brethren redeem the*
time, Coloss 4. 5. that is far from giving
leave to spend it idelly as many do at
Cards, and other Games.

Graduale, P. 16.

AS after all the Lessons read in the
Church, there is alwayes said
a Responsatory; so likewise to this
Lesson of the *Epistle* is there added a
Responsatory, called the *Gradual*;
because it was sung while the *Deacon*
came solemnly attended from the Altar,
and went up the steps of a High pulpit,
(the

(the word *Gradual* , signifies a *step* or *degree*) there to read the Gospel , the better to be heard throughout the Church : *Preach you on the top of Houses , what hath been said to you in your ear , Matth. 10. 27.*

This *Gradual Responsory*, is always some pithy *Versicle* of a *Psalms* in praise and thanksgiving to God for the Blessings imparted to us in the Lesson of the *Mass*. This we may see in the *Gradual* of the *Trinity* , where *Benedictus es Domine* , &c. is thrice repeated , we thereby blessing the Sovereign and independent Being of the three Divine Persons.

Sequentia sancti Evang. &c. p. 20.

Here is read the Gospel , which is the most excellent Preparation for disposing our selves to the offering of this Great Sacrifice of the New Law: For it is not only a fuller and more lively Exposition of what was glanced at in the *Introit* ; but it contains for
the

the most part, some exemplar passage of our Saviours own Actions. The Gospel, say the Holy *Fathers*, is the mouth of *Christ*, by which though sitting in Heaven; he speaks continually on Earth. The precepts of the Gospel, saith St. *Cyprian*, are the food of our Hearts: In this Book we find a light to lead us, strength to uphold us, and remedies to cure us.

And because the Translation of all the Gospels throughout the whole Year, would have made this Book of a great bulk, I have only inserted some few of its choicest Maxims, which the *Reader* may reflect upon, while the Gospel is reading. These Maxims are as many Lessons given us by *Christ*, whom the Eternal Father bids us hearken to, as our only Master and true Doctor. But upon the solemn dayes of the Mysteries of *Christ's* Life, such as *Christmas*, *Easter*, &c. I would advise the *Reader* to call to mind the History thereof; as also to make some reflection on the Life of the *Saint*, whose Feast is celebrated. Evan-

EVANGELICAL MAXIMS

I. **T**Hat to be saved, we must love God with all our heart, and our Neighbours as our selves. *Thou shalt love the Lord thy God with all thy heart, with all thy Soul, with all thy force, and with all thy mind: and thy Neighbour as thy self: Do so, and thou shalt obtain everlasting life, Luke 10. 25.*

II. That to be saved, one must keep God's Commandements, and practise good works: *If thou wilt enjoy everlasting life, keep the Commandements, Matth. 17. 19.*

III. That the omission of works of Charity towards our Neighbour, will cause the loss of many a Christian: *Depart from me you accursed into everlasting fire, prepared for the Devil and his Angels: For I was hungry, and you gave me not to eat;*

I was thirsty; and you gave me not to drink, Matth. 21. 41.

Note, that those are not damn'd for swearing, stealing, drinking, and for their lusts, or for other actual evil; but meerly for not doing good.

IV. That according to the words of Christ, we cannot serve nor love God and the World together: *None can serve two Masters; you cannot serve God and Money, Matth. 6. 24. Luke. 16. 13.*

V. That the way which leads to Heaven, is narrow; and in which there are but few that walk: *Enter you by the narrow gate, for wide is the way that leads to perdition: And many there are who enter by it. How straight is the gate, and narrow the way which leads to Life! and how few there are that find it! Matth. 7. 13. &c.*

VI. That according to the Holy Scripture, when a Christian hath been so unhappy as to fall into sin, there is no other way for him to be saved, but by doing true penance: *If you do*

not penance, you shall all perish, *tian*
 Luke 13. 5. *and*

VII How carefully we ought to *at*
 avoid the giving scandal, or to be the *mor*
 occasion of it: *It were better for a*
man that he had a mill-stone about his
neck, and that he were cast into the
Sea, than to have been occasion of scan-
dal to the least of these that believe
in me, Mark. 9. 14. Matth. 18
6. Luke 17. 2. *hinc*
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VIII. That we must continually
 imitate the mildness and humility of
 Christ, which are the chief vertues he
 would have us learn of him: *Learn*
of me to be humble and mild of heart,
Matth. 11. 29. Yet a crows word,
 or even a frowning countenance, set
 us on fire. *are*
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IX. The Christians duty towards
 Kings and Magistrats; *Let all People*
submit to superior Powers: for there
is no Power but what comes from God,
and it is he that hath ordained such
Powers on Earth, Rom. 13. 1. *ly*
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t
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X. The main business of a Chri-
 stian *stian*

Christian in this World, is to save his Soul, and all his actions ought to aim thereat; Nothing is good, but what promotes it; and nothing bad, but what hinders it; *What would it avail a man to gain all the World, if he loseth his own Soul by Sin? Matth. 16. 26.*

XI. All solicitude, troubles, disquiet, and fear for the future, even for necessaries, as food, and cloathing, are forebid to *Christians*: *Be not solicitous for what you shall eat, nor yet for apparel, as Heathens are: your Heavenly Father knows you want these things, Matth. 6, 31.* Yet a diligent care is not forbid.

XII We ought to judge of earthly things by the Maxims of Faith, that is as God and his Angels judge of them, and not by the false Maxims of the World; *The just Man liveth by Faith, Gal. 3. 11.* What is a sinner, for example, in the eyes of Faith, that is of Truth? A blind Man, *Luke 18. 35.* A beggar, *Luke 15.*

14. A slave, *Mark* 52. A paralytick, *Matth.* 9. 2. Deaf, *Mark* 7. 32. Naked, *Matth.* 22. 11. Dead, *Luke* 7. 12.

Credo in Unum Deum, &c. p. 22.

NExt is said the *Constantinopolitan Creed*, which is an excellent Confession of Faith, and a summary of our Belief, to testifie that we believe the Holy Instructions, that we have received both in the *Epistle and Gospel*; whereof we make here a solemn and publick Profession. And thus we conclude this first part of the Holy Sacrifice of the *Mass*, which is the *Sanctification of the Offerers*. Let us then prepare our selves in this first part as we ought; for I much fear lest the little attention which is given by most of this Great Sacrifice, (unles it be when they are to receive) may make it wholly fruitless to them *Sanctificamini filii Israel, &c. esote parati; Breviar. in Vig. Nat*

T H E



THE
SECOND PART,
which is the

PREPARATION
OF THE
BREAD AND WINE

For the Sacrifice;

*Answering to the second condition
required for a Sacrifice, in the
Old Law; viz.*

The Sanctification of the

VICTIM.

Of this Preparation in general.

HAVING Prepared the Offerers
for a worthy assisting at the Sa-
crifice, we come now to Prepare the
intended *Victim*, and make it fit to

be Presented to the Divine Majesty Where we must note by the by ; That this Second Part is no more essential to the Sacrifice , than the first ; both of them varying in several Churches , as being but Ceremonial Preparations to the Sacrifice. And this our Second is the first Part among the Greeks , who perform it with great Pomp and Ceremonies , far beyond the Latines.

This part of the *Mass*, corresponds to the second condition required for a Sacrifice in the *Mosaical Law* ; viz. *The Sanctification of the Victim*. And this Sanctification of the Victim required four conditions : The first of which was , The Perfection of the Victim ; which Perfection excluded all blemishes : *If it hath a spot , or it be lame , or blind , or deformed in any part , or weak , it shall not be offered to God , Deut.*

15. 21. The second was a separation and disingagement of it from the dominion of Man , by which the Victim being dedicated to God , could no longer be employed in any prophane use

use, *Exod.* 35. 5. The *third* was a supernatural Sanctification, which elevated the Victim above its own nature, and stamp't it with a Divine Character. The *fourth* was an obligation to die, and to be destroy'd; this last being essential to a Sacrifice.

Offertorium, P. 24.

After the *Creed* and the *Gospel*, the Priest sayes the *Anthem*, called the *Offertory*: Because anciently it was sung, while the People brought and offered to God Bread and Wine for the Sacrifice, or Money for the maintenance of the Ministers of the Altar, saying: *Tua de tuis offerimus tibi, Domine.*

This our *Offertory* in the New Law, answers to the Perfection of the Victim, required in the Old. For it is of the best wheaten Bread, without leaven; leaven being a symbol of corruption and imperfection. *Purge out therefore the old leaven,* saith the Apostle, 1

Cor 5. 7. The form or figure is a Circle, that being accompted the most perfect of all figures.

PRACTICAL DIRECTIONS.

WHile the *Offertory* and the following Oblations are made by the Priest, let us reflect on some of the most Illustrious offerers: For instance, on the Blessed Virgin *Mary* buying a pair of Turtle-Doves at the Temple gate, and offering them up to the Eternal Father. Let us farther consider and joyn our affections with the Kings that came from the *East*, to make their Offerings of *Gold*, *Myrrhe*, and *Frankincense*, to Blessed JESUS. And after their example, let us dedicate and consecrate to God, our Estate, our Fortune, our good Name, our dearest Friends, and all whatsoever is ours: They are all his; and we have only the use of them by his Grant.

Suscipe,

Suscipe, sancte Pater, &c. p. 26.

THe Priest having taken possession of the Gifts and Offerings, he now presents them to God the Father, holding up the *Host* upon the silver *patene*, according to God's express command in *Exodus 29. 22.* saying: *Thou shalt sanctifie them; holding them up before the Lord.*

By this Oblation the Bread is dedicated to God; and so becomes disengaged from the Dominion of Man, and is no longer suffered to be imploy'd in any prophane use. The like is to be understood of the Wine. And this Ceremony answers to the second condition required in the Old Law, for the Sanctification of the *Victim*.

To avoid confusion, note; That this Oblation here made, is only a Ceremonial Oblation of the *Gifts*, that is, of the Bread and Wine designed for the future Sacrifice; and not the great Oblation essential to a Sacrifice, which

is made of the precious *Body and Blood of Christ*, immediately after the Consecration.

Deus qui humane, &c. P. 26.

THe Priest having put the Wine into the Chalice, saying this Prayer, he mingle a little Water with the said Wine. And this mixture is termed by the Church, *A Great Mystery*, as these words of the Prayer import: *Per hujus aquæ & vini Mysteriorum*; and that with very good reason. For this mixture of Wine and Water, is an express symbol of the fruit principally intended in this Sacrifice, which is the union and participation which *Christians* ought to share at the Altar with Christ, if they expect to be made partakers of his Glory in Heaven; as these same following words of the same Prayer intimate to us: *Da nobis per hujus aquæ & vini mysterium, ejus Divinitatis esse consortes*. For the Wine represents Christ,

Food
on. Christ, and the Water the People.
Nor is this comparing the people to
Water, a groundless similitude; but
warranted out of the *Apocalypse*, where
the Angel said to St. John: *These
Waters which thou hast seen, are
People and Nations, Apoc. 17. 15,*
§ 1.

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The Saint Cyprian hath a long Letter to
Cecilianns, concerning this Ceremo-
ny. *The Water (saith he) signifies
to us the People, and the Wine our
Saviour Christ: And when Water is
mingled with Wine in the Chalice, it
is to shew that the Faithful are unit-
ed to Christ, in whom they believe.
And as the wine and water are so unit-
ed and mingled together in the Chalice,
that they become inseperable; so nothing
can seperate the Faithful, that is the
Church, from our Saviour Christ.*

*The Priest therefore ought not to con-
secrate water alone, nor wine alone:
For should he consecrate wine alone,
the blood of Christ would be without
us; and if the water were alone, then*

should we be without Christ. *NAM quod si vinum solum quis offerat, sanguis Christi incipit esse sine nobis: Si vero aqua sit sola, plebs incipit esse sine Christo.*

These weighty Words of St. Cyprian sufficiently inform us, That by this Ceremony of mingling water with the wine, a Great Mystery is intimated to us. For in this Action, Christ unites himself with all the Church in two wayes, which may seem perhaps incredible to those that are little acquainted with the Mysteries of our Religion. For in the *Mass* he offers his natural Body for the whole Church; and together with his natural Body, he offers the whole Church, which is his Mystical Body.

This Doctrine is asserted by that most Eminent Doctor of the Church St. Austin, whose words are too express to be omitted: *Per hoc Christus Sacerdos est, ipse offerens, ipse & oblatio, cum rei Sacramentum quotidianum esse voluit Ecclesiae Sacrificium;*
qua

que cum ejus capitis corpus sit, seip-
sam per ipsum, discit offerre. St. Aug.
de Civit. Dei, lib. 16. cap. 20. And in
the same Book he repeats it again, in
these terms: *In Sacramento Altaris
Fidelibus noto frequentat Ecclesie,
ubi eidem demonstratur, quod in ea Ob-
latione quam offert, ipsa offeratur.*
Ibid. cap. 6.

Offerimus tibi, Domine, Calicem, &c.
pag. 28.

THE Priest having offered the Bread
in his own Name, saying; *Suscipe*
----- *Hostiam quam ego famulus tuus*
offero, &c. now he makes the Obla-
tion of the Assistants, saying: *Offe-
rimus tibi, Domine, Calicem, &c.* To
signify, that in the Water the People
offer up themselves with Christ, as we
have said above. And upon this ac-
count it is, that at *High Mass*, the
Deacon representing the People, holds
up the Chalice with the Priest, and at
the same time, pronounces the words

Offerimus, &c. which the *Deacon* doth not at the Oblation of the *Host*.

And forasmuch as it is of great moment, that this important Truth be well understood, let us consult *St. Paul*; and he will tell us how, and in what manner we shall make this Offering, to the end it may be acceptable to God.

I beseech you, (saith he to the *Romans*) *that you give up your Bodies a living Sacrifice, holy and agreeable to God*, *Rom. 12. 1.* He calls it a Living Sacrifice, to distinguish it from the Sacrifices of the Law, which were dead Beasts: And also that we might not think, that he commands us to give up our Bodies in a bloody way.

The Apostle likewise will have this Sacrifice of our Bodies to be *Holy*, that is to be free from all spot of Sin, and chiefly of Impurity; *For this* (continues he) *is the Will of God, that you be Holy, and that you abstain from Fornication.* And to offer up our Bodies by a continued chain of good Works, to God's Honour and Glory.

After

After the Sacrifice of the Body, the Apostle exhorts us to the Sacrifice of our Mind, in the following words: *Be you changed by the renewing of your Mind.* And Saint *Austin* teaches admirable well, how this renewing of Mind is done: Our Soul (saith he) enflamed with the Love of God, loses the Shape that worldly Affections had imprinted on it, and is changed and transformed, as it were, into God: *Anima nostra fit Sacrificium cum se refert ad Deum, ut igne amoris accensa, eique tanquam immutabili forme subdita, reformetur.* In *Epist. Joan. Tract. 2*

The third thing we are to offer to God, is our Heart, as the same St. *Paul*, continues to exhort us, saying: *That you may know what is the Will of God* By these words, teaching us to Sacrifice our Will to God, in subduing it to his; for an humble and penitent Heart is an excellent Sacrifice, in Saint *Austin's* Judgment: *Humilitas cordis sacrificium est; in Psal 130* And indeed the Holy Ghost assures us by the Mouth

Mouth of *David*, That an afflicted Spirit is the Sacrifice that God demands; *Sacrificium Deo spiritus contritulus*, *Psal.* 50.

Veni Sanctificator, &c.

pag. 28.

THE Priest having dedicated both the Bread and the Wine, he now blesses them with the Sign of the *Cross*, and calls upon the Holy Ghost, That he would vouchsafe to come, and give a supernatural Sanctification to the Oblations or Gifts designed for the Sacrifice: And this in the whole *Mass*, is the only Prayer directed to the Holy Ghost.

This Ceremony answers to the third and fourth Conditions required to the *Victim* in the Old Law. For the invocation of the Holy Ghost upon the Oblation, raiseth it above its own Nature, by a supernatural Sanctification; And the Obligation of destroying it to the Honour of God, is denoted

ted
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noted by the Sign of the *Cross* made upon the Offerings ; the Stamp of the *Cross* being a visible mark or sign of Death.

Lavabo inter innocentes , &c.

Pag. 30.

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THE Oblation of the Bread and Wine being made , the Priest washes his Hands , in token of the exteriour Purity and Cleanness with which we ought to be presented at this Sacred Mystery. This Purity was figured in the Old Law , by the brazen Vessels made of the Women's Mirrours, *Exod. 38. 8.* in which the Priests were to wash themselves before the Sacrifices , *Exod. 30. 18.* For as the right use of a Mirrour is to discover any Spots in the Face , or indecency in the Dress : So in the New Law , this Ceremony signifies , that we ought to be present at the Sacrifice , with all Cleanness and Decency.

Suscipe

Suscipe Sancta Trinitas , &c.

pag. 32.

Here again the Priest makes an Oblation of the Bread and Wine to the Blessed *Trinity*, in memory of *Christ's* Sacred Humility in the most Essential Mysteries of our Salvation, and in Honour of the greatest Saints in Heaven; that is to give God thanks, saith Saint *Austin*, for their great Victories; and to encourage us by their Intercession, to follow their Examples: *Ut Deo de illorum victoriis gratias agamus, & nos ad imitationem talium coronarum atque Palmarum, eodem invocato in auxilium, ex eorum memoria renovatione adhortemur: St. Aug. de Civit Dei, lib. 8. c. ult.* But for our farther satisfaction, let us hear our Holy Mother the Church explain her self in this point, in the Secret Prayer on St. *Andrew's* Day: *Sacrificium nostrum*, sayes the Priest, *tibi Domine quaesumus beati Andree*

64c-

*Apostoli precatio sancta conciliat: ut
in cuius honore solemniter exhibetur,
ejus meritis efficiatur acceptum. Per
Dominum nostrum, &c.*

Orate, fratres, &c. pag. 32.

THE Priest having performed the duty of a publick Minister, in preparing, dedicating, and presenting to God the Father the forcsaid Oblations; and calling to mind his own unworthiness, he turns to the People, saying, *Orate, fratres* Thereby desiring them to ratifie publicly by themselves, what he hath done in their Name; which the People do, in saying *Suscipiat Dominus, &c.* in a loud Voice.

Secreta, pag. 34.

AT last the Priest concludes all the Preparations belonging to this Second Part of the *Mess*, with a Secret Prayer; and therefore called *Secreta*

creta. And having made all things ready for the grand Action of the Sacrifice, he recollects himself a little in private, to signify that we must joyn an interior Spirit of Devotion with the outward performance of our Piety.

Now, by this Interior Spirit of Piety are *Christians* properly distinguish'd from the *Jews*, who offered their Sacrifices with only outward Ceremonies; which caused God to reproach them by telling them, That their Sacrifices were an abomination to him: *Ne offeratis ultra Sacrificium frustra, Incensum abominatio est mihi.-----Solemnitates vestras odi anima mea; Isa. I. 13, & 14.* At last, the Priest ends this Secret Prayer in a loud Voice, laying, *Per omnia secula seculorum*; which the People ratifie, by answering, *Amen.*

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SURSUM CORDA,

pag 36.

Or the Preface to the

C A N O N.

THIS Preface is a kind of Prologue, to stir up and prepare the Assistants to the main Action, in which the Sacrifice does properly consist. Hitherto the Priest has been preparing himself, the People, and the Bread and Wine. Now he endeavours to dispose the Hearts and Affections of the People, for the joynt offering up this Great Sacrifice, disengaging their Thoughts from all Creatures, and Earthly Incumbrances, saying, *Sursum corda.*

Then gathering, as it were, the
Voices

Voices of the People, who answer him, That their Hearts are raised, he addresses himself to God the Father with lofty Expressions, publicly acknowledging the Favours he alwayes, and in all places bestows upon Mankind. And not to be wanting in any kind of praise for his inestimable Benefit, he joyns himself with the Angels, Cherubims and Seraphims, who praise and adore God with an awful Reverence; and with them unites himself in *Christ* our Lord, as the common Father, and Head of both Men and Angels; by repeating the Hymn, *Sanctus, Sanctus, Sanctus, &c.* which those Spirits sing incessantly before the Throne of GOD.

At this Entry of the Sacrifice, we should all wish to see the Heavens open, as they did to St. *Stephen*, since the Celestial Court comes down, and waits about the Altar, as St. *Chrysostom*, St. *Gregory*, and St. *Austin* assure us. But to frame in our Minds a lively *Idea* of these Heavenly Spirits

its attending this Sacrifice, we should
twice or thrice read over the fourth
and fifth Chapters of St. *John's A-*
pocalypse, where there is a lively de-
scription of their waiting about the
Throne of the *Almighty*, and about
the *Lamb* that lies like a slain *Victim*
upon the same Throne.

T H E



THE
THIRD PART,
Which is the
CANON
OR ACTION OF THE
SACRIFICE

As { EXPIATORY.
EUCCHARISTICAL.
IMPETRATORY, for the Living & the Dead.
HOLOCAUSTICAL.

And comprehending the three essential
conditions of a perfect Sacrifice.

Viz. The { Destruction,
Oblation, and } of the
Consummation } Victim.

*Of the Canon of the Mass in
general.*

THE word *Canon* is Greek, and
here signifies a standing and set-
tled rule for celebrating the Divine
My-

Mysterics. It is very ancient, and here is not a word in it, that favours not of great Holiness and Piety. And the Holy Council of *Trent* assures us, *sess* 22. c. 4. That it is made up of our Saviour's very words, of Apostolical Traditions, and of the Decrees of Holy Bishops.

Nor indeed, could it well consist of words less weighty, since in all our Religion, there is no Action more Holy, nor more acceptable to *God*, than the Sacred Mystery of the Altar; which contains, in short, all what *God* hath done for us, and all the Duties and Homages we are to pay to him. As also it accomplishes the strict Union, which from all Eternity he would have with Man, by the Mediation of *Christ* our Redeemer; who offering up himself to his Eternal Father, from his first Entrance into the World, designed to himself divers ends in his Oblation, *viz.* The Homage he would pay him, as to the Sovereign Being; The Redemption of the World, &c.

In

In like manner he hath been pleased to diversify his Sacrifice of the Altar according to these divers Ends and Effects for which he designed it. And for the same reason did he ordain several sorts of Sacrifices in the Old Law which were the Types of the New. For all these things that befell unto them, were Figures, 1 Cor. 10.

II.

Nor is the Ordering of this Sacred Canon, (called *Action* by St. Denis) less considerable than the Words thereof. First, it begins with the letter T, which represents to us the *Cross* and *Passion* of *Christ*, from whence it hath all its Efficacy, betokened by the great number of Crosses made over the Oblation all along this third Part.

It is also said in secret: First (as sayes *Almarinus lib. 3. c. 9.* and *Gemma lib. 1. c. 40.*) to signify, that the ancient Sacrifices lie hid in this of the New Law, as this Sacrifice lay formerly hid, in those of the Old Testament. But chiefly, as I conceive, to

to praise God, according to the Example of Christ, in the Blessed Sacrament. He speaks not a word, words are too mean to Glorifie an infinite God. But to praise him by Silence, is to praise him Infinitely: in as much as thereby we acknowledge him Infinitely Great, and that he cannot be praised enough. Wherefore the *Psal. 64.* which begins with these words; *An Hymn of praise becomes Thee, O God*, hath in the original Text, *Silence become Thee, O GOD.*

As for the Oblation and *Victim*, we are to offer according to the four ends of this Sacrifice; we need not provide for Bulls or Goats like the *Jews*; Truths have succeeded figures. For if we rightly understand the secret of our Mysteries, we should offer the things that were signifi'd by those Beasts; since that St. *Austin* assures us, That we have in our selves wherewith to make a Sacrifice: *Noli*, saith he, *extrinsecus pecus quod mactes inquirere, habes in te quod occidas.* And

for the supply of what will still be wanting in our Oblation, let us take it from the infinite Satisfaction of *Christ* since that he presents himself to us at the Altar for that end.

First Part of the

C A N O N:

Containing the

GENERAL INTENTION

Of the Church in this

S A C R I F I C E.

Te igitur, Clementissime, &c.

P. 42.

HERE the Priest in the name of the whole *Church* begins the great Action of the Sacrifice, addresses himself to God the Father, and makes
an

an humble supplication to him, through
Christ our Mediator, that he would
 accept of what he is now to do, and
 give a blessing to his Action; to the
 end the Oblations may become the
Victim of the Sacrifice he is now to
 offer. First, for the whole Church
 throughout the World. Next, at the
Memento, for such living members
 thereof, as he intends to pray for in
 particular. And lastly, for all them
 present at the Sacrifice, as concurring
 with the Saints in Heaven, mentioned
 at the Prayer begining *Communicantes*;
 whose intercession he joyns with that
 of *Christ*, and so concludes with *A-*
men.

John. M. 1726
Ed. A. 1726

1729

The Second Part of the

CANON

Answering to the

SACRIFICE of EXPIATION.

And to the Destruction of the

VICTIM of the OLD LAW.

Hanc igitur oblationem, p. 46.

HERE the Priest spreads his Hands over the Host and Chalice. Now, to understand this Ceremony, we must know, That God commanded Aaron (*Levit. 16. 20.*) to sacrifice a Goat for the Expiation of the sins of the People, in this manner. First, he bade him spread his Hands over the Goat; thereby to signify, that he lay'd upon him the sins of all the People, and then to turn him out into the Wilderness.

erness, there to be devoured by Wild Beasts.

By this *Goat*, the Church hath ever understood our Saviour *Christ*; who taking upon himself the sins of all Mankind, was turned out of *Jerusalem*, Crucified in the desert Place of Mount *Calvary* by the *Jews*, herein as barbarous as Wild Beasts. So here the Bread and Wine, over which the Priest spread his Hands, are the *Victims* upon which he layes, as it were, both his own and the sins of the People, that it may be destroyed in Sacrifice, in lieu of themselves. Thereby to acknowledge ourselves worthy of Death; Death being the punishment wherewith God threatned *Adam*, in case he sined.

Nay, even the *Egyptians* instructed by the Light of Nature only, were of the same mind, when they stamp upon their *Victim* the picture of a slave stabbing himself, as we imprint on the Host *Christ* Crucified. *Apud Egyptios Victima inurebatur sigillo quodam,*

in qua effigies erat Servi seipsum gladio confodientis. Plat. in Isid. & Osi.
 To inform all the World that God sparing Man, gave him leave to sacrifice other Creatures in his place, and to charge them with his Sin and Punishment.

With this Ceremony of holding his hand over the Oblations, the Priest joyns words to the same purpose; beseeching God to be appeased by this Oblation of our bondage, as he calls it. To signifie, that by our sins we become slaves of the Devil, as the *Ægyptians* represented it by their figure of a slave. He begs of him likewise to grant us peace, warres and troubles being usually the Effects of sin: and to free us from damnation, of which sin is the only cause.

Quam oblationem, &c. p. 46.

NOW the Priest beseeches God, that this Oblation or *Victim*, loaded as it were with our sins, may be receiv'd,

reiv'd, and be acceptable to him, and
 glaze changed into the Body and Blood
 of *Christ* his Son, in vertue of the
 God words of Consecration; so to be sa-
 cri-ficed in place of guilty Man. For
 and thus did God's Providence substitute a
 Pu-*Ram*, which was the figure of *Christ*,
 instead of the life of *Isaac*, when his
 his Father *Abraham* was about to sacrifice
 est him; *Gen.* 22. 13.



T H E

CONSECRATION

A N D

ELEVATION

Of the Body and Blood of

CHRIST.

AS the *Ram* supply'd the place of
Isaac, and the Goat devoured

in the Wilderness the place of the People; in the very same manner does *Christ* here supply the place of guilty Man, by the division of his Body and Blood in the Consecration. For the Holy Council of *Trent* hath defined (*sess. 22. cap. 22*) That this is a propitiatory or Expiatory Sacrifice. So that *God the Father being moved and fully satisfied by this Oblation*, grants us grace, and the gift of *Penance*, in vertue of which he remits sins, though never so great and enormous. And as in the Consecration of the Chalice, *Christ* said that his Blood was shed and offered for the remission of sins; *Matth. 26. 28.* the Priest daily repeats *Christ's* own words in his Name. As also, at the first *Memento*, the Priest sayes, We offer this Sacrifice for the Redemption of our Souls.

Yet it is not known to every one, how the Expiation is performed: So wonderful a way hath *Christ* chosen, to put himself in the sight of his Father, in a condition of a continual Object of

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Propitiation for our Sins: For knowing there is nothing so proper to extinguish the Fire of God's Wrath, as Pennance; he puts himself in the condition of a Penitent, hid under the species of Bread and Wine. Nay, foreseeing that to the World's end there will be Sinners, he likewise will remain in that Condition to the said End of the World, to allay his Father's Wrath, and disarm as it were his Divine Justice.

The Bloody Sacrifice he offered on Mount *Calvary*, was a publick pennance he underwent, for the Sins of the whole World, because he took upon him the Sins of all Mankind, and look'd upon himself as guilty of a publick Malice. This Example of *Christ* did *St. Charles Borromeus* follow, when he stood like a publick Penitent with a Halter about his Neck, to disarm God Almighty incensed against the People of *Milan*; who with tears and sighs follow'd likewise the Example of their Holy pastor. The Passion then of our Saviour on the
Cross,

Cross, was a publick Pennance: But the mild and unbloody Sacrifice, which he offers daily upon the Church Altars, is a secret Pennance, which he undergoes for his Members here on Earth. This we should call to mind in the time of *Mass*. after the Consecration.

And this part of the *Canon* beginning at *Hanc igitur Oblationem*, and ending with the Consecration, answers to the third and Essential Condition required in a true Sacrifice; viz. The Destruction and Death of the *Victim*. For three Things are to be consider'd in the Consecration: 1. The Destruction of the substance of Bread and Wine, to the Honour of God: 2. The real Presence of *Christ* taking its place: 3. A Mystical kind of Death in the separation of his Body and Blood, united by Concomitance; and this in vertue of the words of Consecration, as *St. Gregory of Nazianzen* assures us: *Incruenta sectione, Corpus & Sanguinem Domini cum secas, vocem adhibens pro gladio; Ep. 24^o ad Ampli.* Practi-

PRACTICAL DIRECTIONS.

I. **I**N the mean time that the Priest is at this part of the Canon, by an Act of Faith acknowledge your self a sinner, and so lyable to the Divine Justice for a multitude of offences by you committed, against his Divine Majesty.

11. Be truly sorrowful for them, offer Victims in satisfaction, and instead of a Calf which GOD commanded to be offered for expiation of sin, Levit. 4 offer all the pains and sufferings of your Body. Instead of Turtles commanded in the same place, offer the retirements, the sighs, and groans of a penitent Heart, whereof these Birds are the symbol. Instead of salt, commanded in the second chapter, endeavour to avoid sin for the future, and preserve your self from its corruption. And because in the Sacrifice for the Expiation of sin, God would have neither Oyl, nor Incense offered

to him, Levit. 4. (they being the symbols of earthly joyes and pleasures) debar your self daily of some kind of pleasure, because you daily sin.

III. But seing evidently, that this your payment comes short of your debts and trespasses, even when you have done your outmost endeavour; in supply of what is wanting to your payment, present to our offended GOD the sufferings of his Saints; but offer especially this precious Victim of Christ's Body in a full discharge of your debts, saying with the Devout St. Bernard: De te Domine suppleo, quod minus habeo; Sermon. 1. de Epiph. in med.

The Third Part of the

CANON:

Answering to the

SACRIFICE of THANKSGIVING,

And to the

OBLATION of the VICTIM

In the Old Law.

Unde & memores, &c. p. 50.

HERE the Priest in the name of all the *Church* performs the Act of Oblation of the Divine *Victim* of the Body and Blood of *Christ*, as the chiefest part of the *Mass*, which being a Sacrifice doth necessarily suppose it; for there is no Sacrifice without Oblation; and this Oblation is the thing principally intended in the *Mass*, and is the noblest Function belonging to Priesthood, according to the words
of

of the Apostle: *Every High-Priest taken from amongst Men, is appointed for Men to those things that appertain to God, that he may offer Gifts and Sacrifices for Sin, Hebr. 5. 1.*

And this solemn Action of Offering, is done by the Priest, and all the People, in remembrance of Thanksgiving for all God's innumerable Favours bestow'd upon us. For true Piety consists in the Soul's grateful acknowledgment: *Dei cultus in hoc maxime constitutus est, ut anima ei non sit ingrata; St. Aug. lib. de Spir. & Lit. c. 11.* Nay, this Mystery, which St. *Austin* in the same place calls a True and Wonderful Sacrifice; *Verissimum & singulare Sacrificium*, is named *Eucharist*; which signifies *Thanksgiving*: Because here Christ as our sacrificed *Victim*, gives Thanks to God the Father, *Gratias agens*, *I Cor. 11. 41.* for all his Benefits bestow'd upon us, knowing our Insufficiency in this behalf.

For we have received from his bountiful

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titul Hand several sorts of Benefits;
for which we are to return him Thanks.
First, we have received the Benefits
of Nature in those of our Body, such
as our Health, &c. Those of our Soul,
as Wit and Understanding: And those
of Fortune, as Honour and Wealth.
Moreover, we have received Superna-
tural Favours, such as relate to Ever-
lasting Happiness; of which *Christ's*
Merits daily apply'd to us, are an ex-
haustible Treasure.

Now, in our most Divine Sacrifice
of the Altar, we offer a thing of a far
greater value, than are all these, or
what other Blessings God the Father
hath given us; because we offer up to
him his very Son, whom he also gave
us, that by this Oblation, we might
repay whatsoever we owe him. Thus,
blessing himself, the Priest ends this
Part of the *Canon* with *Amen.*

PRACTICAL DIRECTIONS.

I. **B**Y an Act of Faith, acknowledge that all the Benefits, Graces, and Favours you enjoy, either in Body or Soul, are poured down upon you, from the inexhaustible Source of God's meer Liberality.

II. Shew some kind of Gratitude in requital: First, in prizing and publishing God's Benefits: In presenting our selves, as a Votive Table hung up at his Altar, in a sign and memorial to the World, of the Obligations we have to him. Finally, in making the best use of them.

III But knowing, that though we should melt away into these Affections of Gratitude; yet this kind of Thanksgiving would still be too mean, to countervail the Divine Favours, we here offer up Christ, in supply of what is wanting on our part.

The Fourth Part of the

CANON,

Answering to the

IMPETRATORY SACRIFICE,

Or second

PEACE-OFFERING

In the Old Law.

The Memento for the Dead,
pag. 52.

AS our bountiful Saviour did himself apply the first Fruits of his Passion to the Souls in *Limbo*, or *Purgatory*, at his Descent into Hell; so here the Priest does likewise, in the name of all the *Church*, offer the same Body and Blood of *Christ*, as a powerful *Victim*, for obtaining relief and comfort for the Penitent Souls in *Purgatory*. *Zach. 9. 11.*

These

These Prayers for the Souls in Purgatory, answers to the Sacrifices of the Old Law, offered for the Dead among the Jews. For the Holy, and valiant Souldier *Judas Macchabeus*, sent great sums of Mony to *Jerusalem*, to have Sacrifices offered in the Temple, for the Souls of the Dead, 2 *Macchab.* 12. 42.

Nobis quoque peccatoribus, &c.

Pag. 54.

HAVING pray'd for the Dead, as Christian Charity prompts us, first to assist those that are more in distress, and less able to help themselves: The Priest now, with the People, petitioning for the Living, offer an Impetratory Sacrifice, to the end they may obtain new Favours and Blessings from God, in consideration of his dear Son, whom they conjointly present to him, as an Advocate who interceeds for us: *Interpellat pro nobis, Rom.* 8. 34. Thus *David* offered a Sacrifice

sifice of *Peace-Offering* for the diversion of the Plague, and he obtained his Petition, 2 *Reg.* 24. 25. *Onias* likewise offered a Sacrifice for the Recovery of *Heliodorus's* Life, and it was granted to him; 2 *Maccab.* 3. 32.

If then the Offering of a Lamb or Kid, was so prevalent a means to obtain from God the thing desired, how much greater Efficacy is there in offering to him his very Son? If God made such Promises to *Abraham*, in regard of the sole Will he had to sacrifice his Son; what Benefits and Graces will he not bestow on those that offer to him his only begotten Son? What Favours will he not grant? Nay, what can a man ask with such a Present, which he will not give?

The Faithful knock their Breast, in making this Address to God; to signify that they acknowledge themselves unworthy of these Favours they beg for. Yet they beseech God, in virtue of the *Church Militant* and *Triumphant* to supply their defects, by the

the Intercession of these Great Saints here named, and to make them at last partakers of their Company in Heaven: And so conclude their Petition, *Through Christ our Lord.*

PRACTICAL DIRECTIONS.

I. **A** Knowledge, on the one side, the inexhaustible Riches of God; and, on the other, our extream Poverty; who having nothing, stand in need of all things.

II. Being pressed with our wants, let us approach the Gates of this God, so exceeding Rich; and, in all humility, present him our Petitions. Let us beg of him an innocent and undefiled Life, such as is represented to us by the unspotted Lamb, which GOD commanded should be offered to him, Levit. 3. 7. 1. Let us beg of this Rich Lord, the Light of Truth, and the cheerfulness of an upright Conscience,

sig-

signified by the Oyl and Wine. As also, Grace to avoid the giving of Scandal, represented by the Incense offered in the Law, Levit. 2.

III. Considering that our Importunities have nothing in them, to enforce his Bounty to open his Hands upon us, and dispense his Treasuries: Let us in supply present to him the unspotted Lamb, lying upon the Altar: And doubtless, our Petitions will not be rejected. For what he will not give to us, he will grant to him; in whose Name we are promised not to be deny'd, John. 14. 13.

The Fifth Part of the
C A N O N.

Answering to the
SACRIFICE of HOLOCAUST.

And to the
CONSUMATION of the VICTIM
 In the Old Law.

Per quem hæc Domine, &c. p. 54.

Here the Priest comes to the most Noble Action of Religion; where in the name of all the Church, he makes an Holocaustical Offering, to acknowledge thereby the Supreme Sovereignty of God the Father, as the first Principle, not only of all Creatures, but of the Divine Persons also. To Proclaim his own and the People's nothingness, and entire Dependency on him: Wherefore the Priest in the be-

beginning of this Grand Action, makes mention of the Creation and Preservation in these words, *Semper bona creas*. But the better to shew with what awe he speaks to his Sovereign Creatour, he holds up *Christ* saying; *Per quem hæc, Domine*. &c. as not daring to speak immediately to God.

In the Law of *Moses*, the Destruction of the *Victim* was not the Principal, tho' the most sensible part of the Sacrifice, being performed by the *Levites* only, & not by the *Priests*, and that too in the Court of the Temple, & not in the place next to the Sanctuary. But as the most considerable Part was the Consummation of the *Victim* devoured by the Flames ascending up towards Heaven; so this part of the *Mass*, as answering to that Consummation, is the noblest, and consequently deserves our Attention and Reverence, as accomplishing the Fifth Condition required to the perfection of a Sacrifice.

But where then is the Fire to consume this *Holocaust*? First it is
 not

not necessary that the Figure, and the Thing figured, agree in all things, as the Learned *Estius* assures us: *Non omnia debent congruere inter figuram & rem figuratam; sed satis est, si in genere & in fine convenient; Est. in cap. 3. Levitici.* Next, St. Paul easily resolves this Question, when he tells us, That *our God is a consuming Fire*, *Hebr. 12. 29.*

Now, this material Fire required in the Old Law, was but a Figure and Symbol of the Sacred Fire of Charity, with which we *Christians* offer up the Holocaust of Love upon the burning Altar of our Hearts. And with this Holy Fire of inflaming Charity, it is, that *Christ*, by the Hands of the Priest, offers up himself a most pure, a most holy and a most acceptable Holocaust to God the Father.

At the words, *per quem hæc omnia, &c.* the Priest lifting up both the Host and the Chalice together, does in the name of all the Assistants, make a solemn Protestation to God the Father, that

that the *sacred Victim* here on the Altar, and all the Perfections it contains, proceed originally from him, by this his Son. By whom, as By the Chief Priest, he daily produces it by a kind of Creation at the words of Consecration: and by an enlivening Sanctification, enricheth it with all sorts of Blessings; and so graciously pleased to bestow it upon us, as a Divine Food suited to our Immortal Souls.

Then again, knowing that God the Father receives nothing from us immediately, but by *Christ* as our Mediatour; we pay him in acknowledgment of these Blessings, all Homage, Glory, and Praise; by, with, and in *Christ*, forever and ever: Which solemn Acknowledgment, the People ratify, by answering aloud, *Amen*.

Here I cannot but admire the Ingenious Artifice of my Saviour's Love; who to honour God the Father in a way worthy of him, and to give Testimony, of his Sovereign Power over all Creatures, dies every day without

dying ; and by a sweet and Spiritual Immolation of himself (though not ceasing to live) remains in a condition of Death : As St. *Jahn* saw the *Lamb Lying as dead in his sight ; Apoc. 5. 6.* He knows that the Divine Majesty of his Father , is to be acknowledged as such by an Illustrious *Victim*. And that he holds not himself sufficiently honoured , unless he sees a *Victim* as great and as Holy as himself , lying at his Feet in a dying Posture ; whose dumb Voice , declares in all Ages his Father's Sovereignty , and the dependency of all Creatures upon him.

What greater Annihilation ! or more profound Humiliation can one imagine ! than to see an Immortal God always living , and yet always in a condition of Death ?

We may then boldly say, That the Priest here offers an Holocaust worthy of the Infinite Majesty of God. Because this *Man-God*, or *God-man*, sacrificeth himself continually, and for ever. So that, if by the Incarnation,

we are obliged to God for giving us
 a God, the same God receives again
 from us a God at the Altar. And
 thus is there an equality betwixt the
 Gift, and the Return made for it.

Pater Noster, &c. p. 56.

THE Priest, at the lifting up the
 Host and the Chalice, having
 privately given to God all Honour and
 Glory; now breaks forth into a pub-
 lick Declaration of the same: And yet,
 out of a propound Respect and Awe,
 not daring to speak to God with words
 of his own framing, he makes his Ad-
 dresses to the Eternal Father, in the
 very words of his Beloved Son, say-
 ing in a loud Voice, *Pater noster*.

And for as much as in the first words
 of this Divine Prayer, we call God
 our Father; the Priest considering the
 great Honour we receive in this Title,
 and our own unworthiness to be ad-
 mitted to it, he declares that if he pre-
 sumes to call God Father, it is because

that *Christ* himself hath commanded and prescribed such a Form of words.

Libera nos quæsumus, &c. p 56.

AS the words *Præceptis salutari-
bus moniti, &c.* are a Preface to the *Pater noster*; so these words *Libera nos, &c.* are as it were an Epilogue, or rather a continuation of the same *Pater noster*, being in the nature of an eighth Petition thereto annexed. For *Amen* is not answer'd by the People at the end of the *Pater noster*: And this eighth Petition or Prayer, is to beg of God the Father *Peace* and *Reconciliation*, by the Intercession of all his Saints, so as by the Mediation of *Christ* his Son, saying, *Per Dominum nostrum, &c.*

By this word *Peace*, is understood all things belonging to salvation: *Nomine pacis apud Hebræos, fere omne bonum, & quicquid ad salutem pertinet, comprehenditur; Estius in cap. 3. Levit.* And this Peace is the chief effect

effect and the main Fruit of the Sacrifice of the Cross, in reconciling God and Man, and setting peace between Heaven and Earth divided by the sin of Adam. In token of which peace, he makes the sign of the Cross in kissing the Patene.

Now, to shew that this Peace is the main fruit of the Sacrifice of the Cross, apply'd to us by that of the Altar: It is manifest out of the Prophets, who fore-telling the coming of Christ, stile him the Prince of Peace: *Princeps pacis*, Isa. 9. 6. And this Peace none could purchase for us or give to us, but Christ alone. This Peace it is which the Patriarchs so long sigh'd after: *Suscipiant montes pacem*, Psal. 71. This Peace it is which the Angels sung at his Birth: *Pax hominibus bonæ voluntatis*, Luc. 2. This Peace it is which he gave to his Disciples, as a pledge of his Love, before he went to his Passion: *Pacem relinquo vobis*, *Pacem meam do vobis*, Joan. 16. In fine, this Peace it is,

F f ? which

which he gave them at his Resurrection, as the first Effusion of his Glory, and the greatest Reward of all his Labours, saying thrice; *Pax vobis*, *Joan. 20.*

At last, the Priest supposing that God will not deny us. what we have begg'd of him, in the Person, in the Name, and even in the very Words of his Son, he divides the *Sacred Host* into three parts; saying at the same time, *Through the same our Lord Jesus Christ thy Son; who being GOD, liveth and reigneth with thee in the Unity of the Holy Ghost, World without end.* And so, in a loud Voice, concludes and closeth the Action of the Sacrifice, with *Per omnia secula seculorum*: To which the People answer, *Amen.*

Pax Domini sit, &c. p. 44.

Here the Priest, with one part of the Consecrated *Host*, makes three Crosses over the Chalice, saying
at

at the same time ; *The Peace of the Lord be with you.* With this solemn Blessing of Peace over the People, represented by the Water in the Chalice, he does as it were seal up the Action of the Sacrifice. Thus *Melchisedeck* having offered his Sacrifice of Bread and Wine, Blessed *Abraham*, and all his Men, *Gen. 14. 19.*

PRACTICAL DIRECTIONS.

I. **B**Y a lively Act of Faith, acknowledge the Sovereignty of GOD, as being the Author both of our Creation and Preservation ; and that we in all things depend upon him, who is the sole Independent Being.

II. In acknowledgement of which Sovereignty, we must offer him Sacrifice as the Supreme Homage due to his Divine Majesty. And because he commanded three sorts of things,

viz. Beasts, Birds, and Liquors, to be entirely burnt and destroy'd, in honour of himself, Levit. i. we should likewise present our selves before his Altar, and offer up our Lives and Estates, as Victims wholly prepared to be immolated and consumed in a perfect Holocaust, when ever his Honour shall require it, in Testimony that we hold them all of him. For otherwise, it were to present to God an external Figure, destitute of the Truth we pretend too.

III. *Yet all things not being an Homage proportionable to his Greatness; we must above all, substitute Christ here Mystically immolated on the Altar, protesting that his Divine Majesty deserves to have so precious a Life consecrated to his Honour.*



THE
FOURTH PART,
Which is the
COMMUNION
OF THE
EUCCHARIST.

Answering to the sixth and essential condition required in the Sacrifices of Peace-Offerings in the Old Law; viz.

The Communion of the
VICTIM.

Of this Communion in general.

THE Action of the Sacrifice being ended, the Priest and the people proceed to the Receiving of the Sa-

Sacrament. But forasmuch as in the Sacrifices of *Peace-Offerings*, a part of the *Victim* was set aside for the Offerers, it remains that we now speak of *Christ*; not as a Sacrifice, but as a Sacrament; our Blessed Saviour out of his great love, having associated two subjects, which have so small relation each to other.

For as it is a Sacrament, it preserves the life of a *Christian*; and as it is a Sacrifice, it engageth him to death. *Christ* upon the Altar, being as well our food as our *Victim*, where he offers up himself to his Father as an innocent Sacrifice, and gives himself to the Faithful as a delicious nourishment. And thus he satisfies both his Father and his Children, who are nourished with that Blood, with which they were begotten upon the *Cross*; thatso they might be preserved by the same principle that gave them life.

Here God the Father having graciously accepted of our Divine *Victim* in a Sacrifice, liberally returns it to

us in a Sacrament , and bids us , as it were , Feast and Rejoyce before him : *Date, & dabitur vobis, Luc. 6. 30.* Hence we may see the main difference between a Sacrifice and a Sacrament ; which is , that in the Sacrifice Men give to God , and in the Sacrament God gives to Man.

In this fourth and Sacramental part of the *Mass* , are apply'd to us the merits both of the Sacrifice of the *Cross* , and of the *Altar* ; which last , here suplies what was wanting to the first , since none then did eat of *Christ's* mortal Body after the Consummation and surrendering his life. So that some of the figures of the Old Law were not fulfilled in the Sacrifice of the *Cross*. For the Eating and Communion of the *Victim* did alwayes succeed to the Consumation of it , in the Sacrifices of Peace-Offerings.

Now the Communion of the *Victim* is farther evidenced in sundry Texts of Scripture : The example of the Paschal Lamb , is uncontestable ; for

after it had been sacrificed by the whole multitude, *Immolabit eum universa multitudo*, *Exod. 12. 6.* it was eaten by them. In this Lamb, two things relating to this present purpose, are to be considered. First the immolation of it, which was a figure of *Christ* on the *Cross*. Secondly the eating of it which was a figure of *Christ* in the *Eucharist*. And this figure seems so clear, so pat, and so convincing as to the Sacrifice of the *Altar*, that I see not what can be rationally answered to the contrary; *Christ* himself, approving it such, by his eating the *Paschal-Lamb* with his Disciples, immediately before the Institution of the *Eucharist*. Let us therefore compare the Figures of the Old Law, with the present Truth of the New.

But before we come to the actual Collation of them, it will not be amiss to make this short Reflection. That since the *Eucharist* is the Bread that fattens Souls, as it is termed in the Church Office, *pinguis est panis huius*:
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How it comes to pass, that *Christians* draw so little Fruit from so Divine a Food, if we except a small number of Soules, in whom the above-said Words are verify'd. Now, if we examine the Cause of this great Mistfortune, I take it to proceed from the want of a due preparation, which is a kind of prophaning *the Dreadful Host*, as the Church terms it. And indeed, seeing the Son of God comprehends all his Grace and Blessings in this Sacrament, we ought to come with real and solid Dispositions of Mind to receive him.

Hæc commixtio & consecratio, &c.
pag. 58.

Here begins the Sacramental Part of the *Mass*, by a kind of a new Consecration, arising from the exteriour mingling of the Body and Blood of *Christ* together, which is performed by the Priest's dropping a particle of the Host into the Chalice.

Now this Consecration is but an exteriour

terious kind of Myſterious Sanctification. For in the *Liturgy* of the Apoſtle St. James, where this Ceremony is performed, we read theſe words, *Unitum eſt, & ſanctificatum*. As therefore, by the firſt Conſecration is ſignify'd the Myſtery of a Sacrifice, in the ſeperation of the *ſpecies*; ſo likewise, in this ſecond kind of Conſecration, is ſignify'd the Myſtery of a Sacrament, in the Conjunction of the ſame *ſpecies*. From this Commixtion then ariſeth a new kind of Conſecration, in that the *ſpecies*, which by their diſiſion repreſented the Death and Paſſion of *Chriſt*, do now by their Conjunction repreſent his Reſurrection; where his Sacred Fleſh was again united to his Sacred Blood. *Amala-*
rius, lib. 3. c. 31.

This new Conſecration ſignifies not only the Reſurrection of *Chriſt*, but likewise that of the Faithful (repreſented by the Water mixt with the Wine in the Chalice) to whom he hath promiſed Glory and Immortality. For
the

the chief Effect of this Celestial Food, is to preserve us from Eternal Death, and assure us of Life: *He that eats my Flesh*, saith Christ, *shall live for ever*. *John* 6. 55. In these words Christ engageth himself by a solemn Promise to raise us from the Dead, by eating this ever to be adored Flesh: And for this reason the Holy Fathers call it sometimes the Seed of Immortality, sometimes the Earnest of Glory, and sometimes the Antidote of Death.

Now, the Mystery signify'd by this Commixtion, was figured in the Old Law, by a Sprig of *Hyssop* dipt in the Blood of the *Paschal-Lamb*, wherewith all that were marked, were preserv'd from temporal Death; *Exod.* 12. 22.

Agnus Dei, qui, &c. p. 58.

Here the Priest bowing with a profound respect, addresses himself no more to God the Father, as he did
at

at the beginning of the Canon, in the words, *Te igitur, clementissime Pater*, &c. pag. 42. but to *Christ* his Son, saying to him *Agnus Dei, qui*, &c. p. 58. and this and the following addressees made all to *Christ* and not to God the Father, are a strong argument to prove that the Action of the Sacrifice is ended. For all the prayers in the Sacrifice are directed to God the Father, whereas now they are all directed to *Christ* his blessed Son.

For as much as sin is the obstacle to the blessed Life we expect, the Priest in the name of all the People, acknowledging that we are never without sin in this Life, that it is *Christ* who takes it away, implores his Divine mercy, by this Act of Adoration and penance, of which the Prophet *John the Baptist* gave us assurance, when he said, *Behold the Lamb of God, behold him who takes away the sins of the World*, *John* 1. 29

Innocency then is the first disposition in order of the worthy eating of
this

this Food of Angels. And this was figured to us in the *Unleavened bread* commanded by God to be eaten with the flesh of the Paschal Lamb, *Exod. 12. 8.* For *leaven* is a symbolle of sin and malice, as St. Paul himself hath explained it, saying, *Let us feast therefore, not in the leaven of corruption and malice, but in the azims of sincerit; and truth,* 1 Cor. 5. 7. But the Paschal Lamb was not eaten with unleavened bread only, but with *wild lettices* also, *Exod. 12. 8.* to signify to us the wholesom bitterness of penance, wherewith the Faithful are to prepare themselves to the Communion, cleansing our souls by penance, from the sinful humors gathered together in our hearts, by the disorders of our lives: *Vt ipsa amaritudo penitentiae, abstergat a mentis stomacho, perversae humorem vitae,* St. Greg. Hom. 12.

This purity of Conscience required for the due receiving of the Virginal flesh of *Christ*, was farther pointed out

out to us in the fall of the *Manna*. For we read in the Holy Scripture, that there fell in the night a dew upon the field, and upon that Dew the *Manna*: *Jacuit ros per circuitum castrorum*, *Exod* 16. 13. This Dew was like a clean Lining to receive it, that it might not be soiled in falling upon the Ground. By this Dew is represented God's Grace, and by the *Manna* the Sacred Body of *Christ* received upon it.

Domine Jesu Christe, qui, &c.
pag. 60.

HERE the Priest sayes a Prayer, to beg Peace, Charity, and Union with our Neighbour, according to that of our Saviour, *Be thou reconciled to thy Brother, before thou comest to the Altar*, *Matth.* 5. 25. And the sign of this Brotherly Charity, is a Kiss given to the *Deacon* at *High-Mass*, and which he should give to the rest of the Faithful with a *Pax*.

St.

St. Chrysostom gives a good reason for this Ceremony: *It is*, saith he, *because we are the Temples of Christ; and therefore do we kiss the Door of the Temple*, Hom. 3. in Ep. 2. ad Cor.

This Charitable Disposition was incomparably well figured out to us, in the Jews eating the Bowels of the Paschal-Lamb, Exod. 12. 9. For the Bowels denote to us the tender Love of Charity we ought to have for our Neighbour, and which St. Paul bore to the *Philippians*, when he said; *I wish you all in the Bowels of Christ*, Philip. 1. 8. The Bowels are not only the symbol and seat of Love, but that of most tender Love, which Mothers have for their Children.

In *Masses* for the Dead, the *Pax* is not given, because the Dead being no more among us, we need not pray that we may live in Peace with them.

Domine Jesu Christe, Fili, &c.
pag. 60.

BY this Prayer the Priest beseeches *Christ* to Enke in him an Holy Fear, that he may not rashly approach this Sacred Table, without such preparations as becomes his Divine Majesty.

Holy History tells us, *2 Kings* 6. 7. that *David* being resolved to bring the *Ark of the Covenant* into his City, and having to that end placed it upon a Chariot, where through the unruliness of the Beasts, being ready to fall, *Oza* standing by, stretch't out his Hand to uphold it; but God immediately punished him for his Rashness, *super temeritate*, he falling down dead in the place. Now the remembrance of this and the like punishments, strikes a just fear into the Holy Souls, and makes the Priest to beg that he may be delivered from all Dangers, considering the disproportion between the

the

the purity of his Heart, and that of this dreadful Host.

Perceptio Corporis tui, &c.

pag. 62.

IN this Prayer the priest begs of Christ that he may not by abusing his Sacred Body, incur the heavy Judgments he layes upon those that contemn the most dreadful of our Mysteries.

We have a lively Figure of such Abuses in the Old Law; where the Human Hopes & Trust, reposed by the Jews in the *Ark of the Covenant*, lets forth to us the manner of many Christians dealing with the Blessed Eucharist. For in the first Book of Kings, Chap. the fourth we read, That the Jews finding themselves defeated by the *Philistines*; the Elders of the People said among themselves: *Why bath the LORD struck us by the Hands of the Philistines? Let us have the Ark of the Covenant brought among us, that it may preserve us from our Enemies,*
1 Reg.

I Reg. c. 4. 3. Hereupon they caused it to be brought into the Camp: Yet nevertheless the *Ark* it self, with the two *Priests* that brought it, was taken, the *Jews* again defeated, and thirty thousand of them slain upon the place.

Now, these unexpected Misfortunes befell the *Jews*, for their making use of the *Ark* as an ordinary thing, and not as the Throne of the Living *God*. And because they did not humble themselves after their first Defeat, nor had recourse to Prayer and Fasting, as *Hester* and *Judith* had in the like Occasions. Finally, because they never consulted the *Pontifes* and *Prophets*, to know whither he would be pleased to deliver them by this, or by some other means. Not unlike to those *Jews*, there are too many among *Christians*, that abuse the *Holy Eucharist*, under pretence of reverencing it. They seemingly bear a great respect to *Christ*, and desire his Presence to defend them against their Spiritual Enemies; but they

they neglect to prepare themselves worthily for his coming, by avoiding all dangerous Occasions of displeasing him, by repressing their Passions and vicious Habits, and by deploring their Sins before him.

As for the two *Priests*, it is marked in Sacred Scripture, that they were wicked and covetous, and sought, more to please the People, than God: And indeed, we see they did countenance and authorize the Peoples desire, in bringing to them the *Ark*. Those blind and self-Interested Priests, led this blind and careless People. The one and the other put their trust in the *Ark*, and the one and the other are overcome and slain at last. Thus are painted to us the sad Successes of indiscreet and rash Communion.

Domine, non sum dignus, &c.

pag. 62.

HERE the Priest reflects on the humble Faith of the *Centurion*,
how

how acceptable it was to *Christ*, when offering to visite him, he reply'd; *Lord, I am not worthy*, &c. Intimating therein the Example of *David*, when he said; *Quomodo ingredietur ad me Arca Domini*: 2 *Reg.* 6. 9. shewing by this their words, that in this High Mystery our Understanding must become the *Victim* of our Faith.

This Heroick Act of Faith, was typified in the *Jews* eating the Head of the *Paschal Lamb*, *Exod.* 12. 8. For the Head of *Christ*, is God, saith *Saint Gregory*; so that to consider with a lively Faith, that *Christ* is God; *Hom.* 22. in *Evang.* And therefore with profound Reverence doth the Priest say, *Domine, non sum dignus*, &c.

Corpus Domini nostri, &c.

pag. 64.

O R T H E
SACRAMENTAL COMMUNION.

WE are now come to the actual Receiving of the Body and Blood of *Christ*, which is a Feast, whereunto the Faithful are invited, as to an Earnest of that Heavenly Banquet, which the Blessed enjoy above. *David*, when he received the *Ark of the Covenant* into his House, with Joy; *Cum gaudio*, 2 Reg. 16. 12. And *Zacheus*, who received the Son of God with the like Joy, *Excepit illum gaudens*, Luc. 19. 6. are the Pictures of those Holy Souls, who conscious of their own unworthiness, do humbly receive and feed upon this *Bread of Angels*: For my *Flesh is Meat indeed*, saith our Saviour, John 6. 56.

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Now,

Now, the chief Effect of this Celestial Food, is to unite the Faithful to C H R I S T, and the Faithful among themselves; for by the *Eucharist*, our Souls are espoused to *Christ*, and we become flesh of his Flesh; *Qui manducat meam carnem---in me manet*, & *ego in eo*, Joan. 6. 57. And by this wonderful design of *Christ*, breathing nothing but Unity, he also mutually unites the Faithful one to another, how different soever they may be in their Condition or Interests; for since they all eat the same Divine Food, which hath a miraculous power to change and convert them in it self, it communicates to them such an Union as composeth all their Differences.

This double Union is excellently figured by the Bread and Wine; the one made up of many Grains of Corn, the other of many Grapes of the Vine.

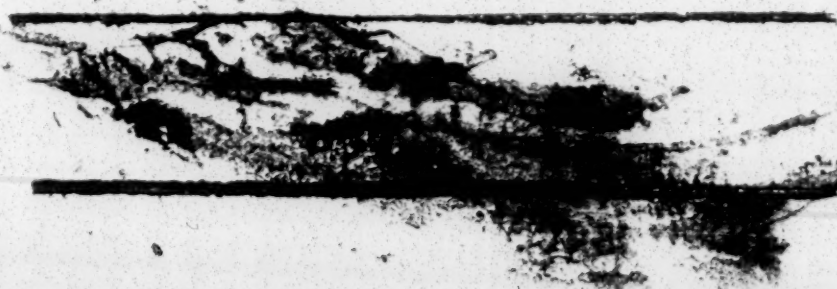
OF THE SPIRITUAL COMMUNION.

They, that for some impediment of Body or Soul, cannot receive well the Sacramental Communion, should at least make a Spiritual one, by receiving in Desire and Affection, as the *Council of Trent* doth earnestly exhort, *Sess. 22. cap. 6.* otherwise, so far as it lies in them, they render the Oblation of the Sacrifice imperfect, by not applying to themselves the Merits and Fruits of the *Cross*; which *Spiritual Communion* may be made in these or the like terms, while the Priest is receiving :

O Bountiful JESUS, who dost
not only accept the pious Actions of Men,
G g 2 but

148 *The Com. of the Euchar.*

but even their Holy Desires ; Behold I a poor Sinner present my self to receive in a Spiritnal way , what I dare not in a Sacramental. Behold I open the Mouth of my Soul, and I stretch forth to Thee, the Arms of my desires. Come, O dear JESUS, come then that my Soul may at least pick up some few Crumbs of thy Divine Grace. Lord JESUS , who do'st invite us to this Bread of Angels , look graciously upon me , as Thou did'st upon the poor Publican standing off , and knocking his Breast , and remove from me , what may be displeasing to Thy Sacramental Presence.



T H E



T H E
FIFTH PART,
Called the
POST-COMMUNION,
That is the
THANKS-GIVING.

Answering to what was done by
the *Jews* in the Old Law ,
after their eating of the

PASCHAL-LAMB.

*Of the POST-COMMUNION
in general.*

AS it is not sufficient for the nourishment of Man's Body, that he eat ordinary Bread, and let it down into his stomach, unless it be also digested by his natural heat, and turn-

G g 3 cd

ed into his substance: So it is not enough to eat and receive into his stomach this Bread of Angels, come down from Heaven, unless it be in some measure spiritually digested by the heat of Charity: that so it may transform the *Christian*, and make him become as it were another *Christ*.

David once complained, that his heart was dry'd up like grasse cut in a field: *Because*, saith he, *I have forgot to eat my bread*; He doth not say, because I have forgot to take it, but to eat my bread: *Oblitus sum comedere panem meum*; *Psal.* 101 5. For people often take this Sacred Bread, but do not eat it: That is, they make it not pass into the nutriment of their Souls. When *Christ* said to the *Apostles*; *Take and eat*, he seems to intimate thereby, that many would receive it, who would not eat it in the sense above-said.

To eat it really, and to change it into the sustenance of our Souls; we must have greater reverence towards it,

it, after we have received it, than before we actually receive it. But by a strange abuse, the contrary is frequently done; for too many after they have received it, think no more of it. In which they do like him that should make great preparations to entertain a Prince at his House, and when he is once entred, should leave him there alone, without attending upon, or shewing him the least respect.

We should carefully consider what *St. Bonaventure* and other *Fathers* remark, that to receive unworthily, it is not only to receive the Body of *Christ* in mortal sin; but likewise not to receive it with that reverence, and attention that is due to it. Nor is this reverence to be given, for the moment only of our receiving, or for the time that preceeds the *Communion*; but we ought in all our following actions to demean our selves, as having in some degrees been made partakers of this unspeakable Mystery.

And of this comportment and recollection

lection, the *Manna*, (which fell not upon the *Sabbath* day) was a figure; God commanding the *Jews* to remain at home: *Maneat unusquisque apud semetipsum*, *Exod.* 16. 29. By which figure we are instructed, that at least, for the day of our receiving this Heavenly Gift, we ought to remain at home: That is to lay aside all worldly cares, and apply our selves interiorly, to the Meditation of this Divine Mystery.

THE ANTHEM

Termed

COMMUNION, p. 68.

THIS Anthem is usually a versicle, of a Psalm, sung in a cheerful tune, while the Priest and the People are receiving the Blessed *Communion*, whence it takes its denomination of *Communion*.

Now, the reason why this Anthem is sung in a cheerful tune, is to express the Joy and transports of a Soul fit.

sitting at this Heavenly Banquet, and relishing the sweetness of this Divine Food, figured by the *Manna*, which the Scripture tells us, to have had the taste of *Honey*; *Exod. 16. 31.* Yet none but perfect Souls do relish this Sweetness, which is therefore stiled by *St. John*, the *hidden Manna*, *Apocal. 2. 17.*

The cheerful tune of this Anthem is incomparably well figur'd, in the second Book of the *Kings*, where it is said of *David*; that when he brought the *Ark of the Covenant* into his City, he danced before it, with all his force: *Saltabat totis viribus ante Dominum*, 2 *Reg. 6. 14.* This Mysterious dance, saith a Great Doctor of the *Church*, is an admirable picture of a Christian Life. For as in dancing all the steps are order'd according to the tune & cadence of the *Musick*; so in a Christian Life all the steps are order'd according to the sound & harmony of the word of God, as being the Rule of our lives; the Scripture saying, that God directs the steps of Man, *Apud Dominum*

gressus hominum dirigentur, Psal. 36.
23.

Post-Communio, pag. 54.

THis is the publick Prayer said after the *Communion*, in praise and thanksgiving to God for all the Blessings we have received. This is done in imitation of *Christ* himself, of whom the *Evangelists* write, that after the *Communion* at his last Supper, he sang a Canticle of Thanksgiving: *Et hymno dicto, Matth. 26. 30.*

This was the Jewish custom, as we learn it out of their Ritual and Liturgical Books: For after they had eaten the *Paschal Lamb*, they passed a good part of the night in singing psalms together. And as for the Canticle or Psalms which they sung after this Mysterious Supper, *Baronius ad An. 34. Brugensis*, and others hold, that it was the six Psalms, that bear the title *Alleluia*. And to these six, a seventh is added by *Cornelius a Lapide*. The whole are these: Lau-

- { *Laudate pueri Dominum*, 112.
- { *In exitu Israel*, 113.
- { *Dilexi, quoniam*, 114.
- { *Credidi, propter*, 115.
- { *Laudate Dnum. omnes gentes*, 116.
- { *Confitemi in Domino*, 117.
- { *Beati immaculati*, 118.

Now, the Collect and prayer in the *Mass* called the *Post-Communion*, answers to that Thanksgiving of the Jews. And though our *Post-Communion* seems very short in respect of the Jewish Canticle, yet we must consider, that our Even-Song, or *Vespers*, is but an extention of the *Post-Communion*. And therefore on *Easter Eve*, instead of the *Post-Communion*, immediately after the *Communion* in the *Mass*, *Itc Missa est*, is said after Even Song

By what hath been said, we may learn how to hear Even-Song with the same intention the Church had in ordaining it. That is. to mind and praise

156 *The Thanks-giving.*

God , for the grace and Blessings we have received in the Sacramental or Spiritual *Communion*. And if we reflect on the substance of the Psalms said on Sunday at Even-Song , we shall find, that they all relate to the *Communion* of the same day.

For instance; the first Psalm *Dixit Dominus* , &c. is all in praise of the Priest-hood of *Christ*. In the Psalm *Confitebor* , &c. we Praise God for the Sacred Food he hath bestow'd upon us , *Escaam dedit timentibus se*. By the Psalm *Beatus vir qui timet Dominum* , we are encouraged to the observation of God's Commandments, in order to a frequent *Communion* , which is the happiness attainable in this life. The Psalm *Laudate pueri Dominum*, is an invitation to praise God , for his wonderful care in providing this Sacrament, for the benefit of our Souls. By the Psalm *In exitu Israel*, we praise God's Bounty , for our delivery from Sin , by this Sacrifice of our Religion. The Canticle *Magnificat* spoken by the
Blessed

Blessed Virgin, is a Preccdent for us to imitate, when we have received her Blessed Son in the Sacred *Communion*.

Ite, Missa est, p. 68.

THE Prayer of Thanksgiving being ended, the Priest, in saying *Ite, Missa est*, bids the People depart, and enjoy the blessed Fruits of the *Communion*.

When he sayes *Benedicamus Domino*, as he doth in *Advent*, *Lent*, and at divers others times; he thereby invites the People to a farther Praising of God, according to their Devotion.

Benedicat vos, &c. p. 70.

AT the End of *Mass* the Priest gives a Benediction to the People before they depart, as a Seal to close up the Blessings received in the *Communion*. This Form of blessing the People, God himself prescribed the Priests,

158 *The Thanksgiving.*

Priests , saying : *Sic benedicetis filios Israel.....Benedicat , &c.* Num. 6. 23.

In principio erat Verbum , &c.
pag. 72.

After the Blessing , immediatly follows the Gospel of St. *John* , which , containing the great Mysteries of the Divine Persons, and of the Sacred Humanity of *Christ* , is here read, to raise in us a Hope and Confidence of enjoying in the next Life a clear Vision of the same Mysteries , by vertue of the Blessed Sacrament , received here on Earth.

This our purchase of Heaven, after this Life , was notably figured to us by Mount *Horeb* where the poor persecuted *Elias* arrived at last by the Refreshment he received from a small Cake, and a pot of Water brought by an Angel , while he lay sleeping under a Juniper tree, 3 *Reg.* 19. 6. This Tra-
vel

vel of *Elias* even to Mount *Horeb*, may signifie the Progreſs we are to make by holy Deſires, and good Works, even to the top of Chriſtian Perfection. But in this Pilgrimage our true Bread and Suſtenance is the *Body of our Saviour*, given us by his Angels, that, is, by his *Prieſts*. And the dew of Gods Grace, is that which is ſignify'd by the pot of water given to *Elias* with his Cake.

THE CONCLUSION.

FROM what hath been ſaid, let us conclude, That the *Maſs* is a Treasury of all Godlineſs, and an *Aggregate* of all Chriſtian Sacrifices together. And that the Faithful in the firſt, and the ſecond Parts of the *Holy Maſs*, prepare themſelves to the Great and Viſible Sacrifice, by leſs perfect and ſpiritual ones: And by the Sacrifices of Confefſion, and of a penitent heart, at the *Introibo*, the *Confiteor*,
and

and the *Kyrie eleison*: By Sacrifice of Petition, Prayer, and Thanks-giving, at the *Collects*, *Secreta*, and the *Post-Communion*: By Sacrifices of Praise and Invocation, at the *Introit*, the *Gloria in Excelsis*, the *Gradual*, &c. By the Sacrifices of Humility and Obedience, in submitting our understanding to the will of God, read in the *Epistle* and *Gospel*: By a Noble Sacrifice and Profession of our Faith at the *Creed*: and finally by generous Sacrifices of our Fortune and Estate at the *Offertory*.

At last, from such interiour Sacrifices (practised by *Christ* with his *Apostles* in the Divine prayer, and admirable discourse he made to them, before his passion, *John* 14, 15, 16, 17.) doth the Priest pass to the Great Action of the Sacrifice, which (besides what hath been said Chapter 3d.) differs from the Sacrifice of the Cross in this particular; That on the Cross *Christ* offer'd himself for all Men, when the generality of Men neither offer'd him, nor joyntly offer'd themselves

selves with him. But on the Altar, *Christ* not only offers himself, but is also offered by Men: For the Church offers him to God, and offers her self with him. In fine, *Christ* offers himself for the Church, bestowes himself upon her, and presents her to God.

Is it not then most unworthily done, to assist at so Holy a Mystery, without due attention, and rather out of custom, than piety. Therefore do I beseech all good Christians to take heed of their promise, and not to be found lyars in the Presence of God, when the Priest bidding them to lift up their Hearts, saying, *Sursum corda*, they answer, We do, *Habemus ad Dominum*. For God ought not to be pray'd to, with the only Sound of the Voice, but with a pure and elevated Mind. And thus, I hope, (Christian Offerer, by your good Prayers, which ye cannot well deny me) to become Partaker of those great Blessings, which the Church obtains from

The Conclusion.

from God the Father, by this most
Efficacious Oblation.

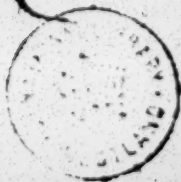
Opac. Eccles. in Fasto Corp. Christi.

*Vetustatem novitas,
Umbram fugam veritas
Noctem, lux eliminat.*

FINIS.

A

Handwritten signature or scribble



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